HANCOCK COUNTY LIBRARY SYSTEMS
3 3123 00132 3352

ASS CHRISTIAN COLLEGE 1866–1875

Christian Brothers on the Gulf Coast

Justin Lucian, FSC

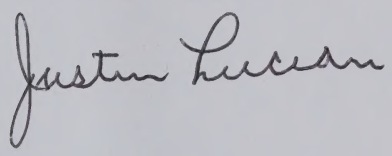
M/378/.7621/Luci 1323352
Lucian, Justin.
Pass Christian College, 1866-1875

HANCOCK COUNTY LIBRARY SYSTEM
HDQTRS: CITY - COUNTY PUBLIC LIBRARY
312 HIGHWAY 90
BAY ST. LOUIS, MS 39520-3585

3 3123 00132 3352

M
378
.7621
Luci

PASS CHRISTIAN COLLEGE
1866–1875
The Christian Brothers on the Gulf Coast



Justin Lucian, FSC
Christian Brothers University
Memphis, Tennessee
September 1, 2000

HANCOCK COUNTY LIBRARY SYSTEM
HDQTRS: CITY-COUNTY PUBLIC LIBRARY
312 HIGHWAY 90
BAY ST. LOUIS, MS 39520-3595

Map used with permission of the Mississippi Coast Historical & Genealogical Society.

Song sheet cover used with permission of Duke University's Rare Book, Manuscript and Special Collections Library

Published by Christian Brothers of the Midwest
Copyright © 2000 by Justin Lucian
ISBN: 0-9703850-0-5
Cover Design by Brother Chuck Gregor, FSC
Distributor: Midwest District Archives, 2455 Avery Avenue, Memphis, TN 38112
Printed by Saint Mary's Press, Winona, Minnesota

Dedicated to the Christian Brothers
who died of yellow fever
at the Pass

CONTENTS

Introduction.....9

1. The Deep South 13

2. Everything Is First Class.....35

3. Brothers' Boys 59

4. The Scourge 87

5. The Clean-up Man 117

6. Now And Again 129

7. Conclusion 157

Appendices

- Brother Maurelian's letter
- Brother Isaiah's Graduation address
- Lists of Students
- FSCs in the U. S. Today
- The State of Mississippi
- Superiors General
- Works Cited
- Glossary
- Author's Note
- About the Author
- Illustrations
- Index

FOREWORD

As you drive along the Mississippi Gulf Coast you cannot help but notice the historical homes and structures that dot our shorelines. These historical homes and structures give added character and a sense of history to the Mississippi Gulf Coast. But it is the unseen and lost historical structures that hold forgotten stories of the people, their struggles, and triumphs. This book is the story of one of those lost structures and the people who lived, loved, and became a part of the fabric of our history.

During the 1800s the towns along the Mississippi Gulf Coast became popular vacation and summer home sites for the elite of New Orleans and for Southern plantation owners. Hotels or watering holes began to appear in Pascagoula, Ocean Springs, Biloxi, Pass Christian, and Bay St. Louis. In the late 1840s the Pass Christian Hotel was built in Pass Christian. It consisted of a center section with a wing on each end. It also had a wide front porch where the guests could relax and enjoy the gulf breezes. The hotel was located only a short distance from the boat landing which made it the main stop for tourists. William R. Lightfoot was the proprietor, and R. H. Montgomery was the manager.

On May 12, 1866 an article in the *New Orleans Times* indicated that the Pass Christian Hotel had been purchased and converted by the Christian Brothers into the Pass Christian College. The *New Orleans Times* article states that the College "offers to the public every advantage calculated to induce patronage. The spacious buildings, the extensive and well shaded playgrounds, the pine forests in the rear, and in the front the Gulf of

Mexico, presenting an opportunity for sea bathing, together with its proximity to the city, are among its advantages. The course of study comprises all the branches of a complete education: special attention paid to those branches pertaining to commerce."

On May 1, 1866 one hundred College boarders had arrived at Pass Christian aboard the steamer Camelia. The Christian Brothers accompanied these boys, and within two months their numbers would increase to 144 boarders. This growth continued through yellow fever epidemics, but the college was forced to close in March of 1875 due to a financial depression caused by the Civil War.

Brother Justin Lucian, FSC, of Christian Brothers University in Memphis, Tennessee, has assembled this historical account of the Christian Brothers' Pass Christian College. His research will help future historians and students of local history understand the history of the Christian Brothers on the coast and in the rest of the United States. Brother Justin Lucian's descriptions of the buildings, grounds, brothers, and teachers help us to form a picture of this College campus. The list of individuals will also be useful to genealogists and researchers of family history helping them understand how students, teachers, parents, and local families developed, worked, and lived in Pass Christian. Our past history is like a patchwork quilt; we just need to assemble all of the pieces and sew them together to see the complete history. This piece is a very important portion of Mississippi Gulf Coast history. The people of the Mississippi Gulf Coast will find that this book gives them a sense of history, which in turn gives them a sense of place.

Edmond Boudreaux
Mississippi Coast Historical & Genealogical Society

INTRODUCTION

The Brothers of the Christian Schools are adventurous. We are spread through more than eighty countries and in the year 2000 1,060 of us teach in lands other than our own. For over 300 years Brothers from all over the world have dedicated themselves to the Christian education of young people. That adventurous spirit was very much in evidence when the Christian Brothers decided to open schools in the Southern States.

There were few native vocations in the American and Canadian Novitiates. The teachers who opened schools in Louisiana and Mississippi were from some place else far away. In this story of Pass Christian College in Pass Christian, Mississippi, we find men from New York, St. Louis, France, Canada, and Ireland. They were adaptable men who learned about customs and cultures easily. The Christian Brothers of the mid-1800s were educated, curious, quick learners and good teachers. They came with a French-based religious tradition to an area filled with newcomers, immigrant families, foreign-born parish priests, all just in time to hunker down for a Civil War.

These foreigners and American Northerners would have welcomed the early spring weather after a brief, mild winter. Their black habits, from neck to ankle, were made of rough wool. They perspired as never before in the hot, humid summers, and soon found siestas beneficial, Gulf breezes rejuvenating, and bathing salubrious.

Brother John the Baptiste, a French-Canadian émigré to Mississippi, had time to write his own book of prayers, which has been preserved in the Brothers' Midwest District archives. Its

incidental appearance in my life started me thinking, "who was this man?" He was a male religious educator like me, same Institute, same Rule and religious tradition. But what was he doing at the Pass? I was intrigued then and still am. After reading John's hand-written book of spiritual thoughts, I was introduced to his personal correspondence by yet another archivist, this time in the New Orleans District of the Christian Brothers. John's letters sealed my interest. It turns out John was living pretty much by himself on the exotic Gulf Coast, writing, fundraising and paying bills. What was that all about?

The two archivists who brought on this giant curiosity were professional archivists Brother Robert Werle, FSC, of the Midwest District, and Brother Leo Harvey, FSC, of the New Orleans-Santa Fe District. With their encouragement it seemed a good idea to contact Harry Joachim, executive Director of the Biloxi Chamber of Commerce who came to my aid. He gave me the names of three Gulf Coast resident historians: Edmond Boudreaux, Dan Ellis, and Murella Powell. Their energy and research skills were just what the neonate project needed. From the very first conversations Southern hospitality and cooperation were generously offered this fellow tracer of lost persons. Now we all wanted to know about the men of Pass Christian College, 1866–1875.

In the meantime I was introduced to an eighty-five year old document entitled "Historical Notes," written by a Memphis hero, Brother Maurelian. Maurelian tells it all. You feel you are in his colorful and candid recollections, experiencing his yellow fever, sharing his academic joy and pride, interacting with his curious collection of confreres.

In a sense histories like this resemble investigative reporting. Some of our characters have clay feet while others could run for sainthood. From the first day Brother Isaiah, the founding President, saw an empty hotel as a potential college to the final days of closing, from the attempts at reopening to the

final disappointment, they were good men doing their best in some very discouraging situations. We are inspired, not necessarily by their astounding successes, but by their courage to commit to their good goal.

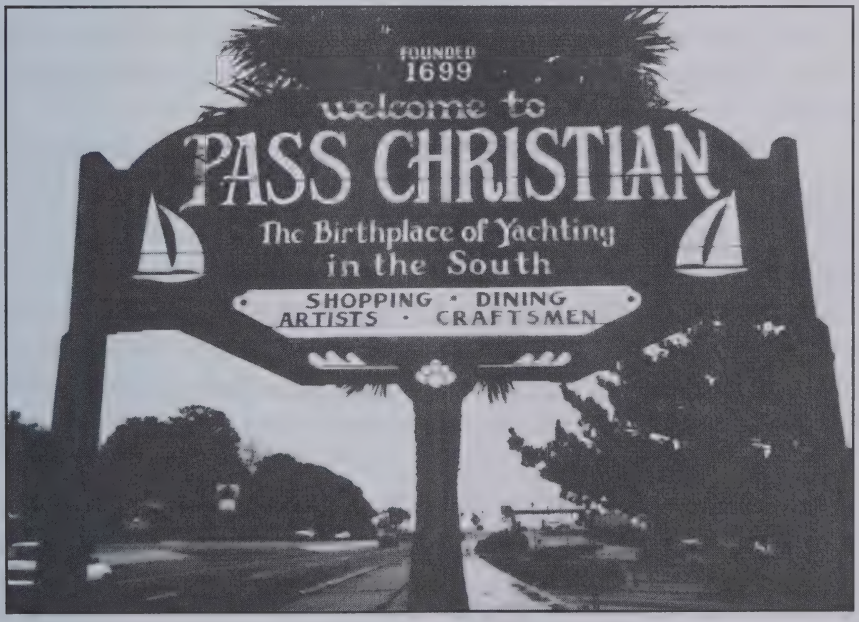
Christian Brother archivists have always been conscious of the historical importance of personal letters. We are fortunate, through their collective efforts, to have original correspondence on which to base our Pass Christian story. These heartfelt missives are often emotional, filled with masculine feelings, and religious *politesse* required in the language of the time. In reading these letters we establish a bond with our confreres at the Pass, and we present their letters here with the great respect they deserve.

This then is the chronicle of a short-lived, much-loved College, its heroes and villains, its trials and jubilations. It is the story of remarkable men like Brothers John and Maurelian and dozens of their resolute colleagues. They are models of devotion, teaching Southern gentlemen in the Deep South, where a variety of accents abounded and where cultures clashed and people adjusted.

The adventuresome Brothers found that the South is not just a wonderful, green, relaxed place with magnolias in bloom. The South is a state of mind. The Brothers of the Pass came, lost their hearts, their health, their foreignness. The South loved them and their boys developed into truly educated, cultured men under their tutelage. The South treated the Brothers harshly on occasion, caused them intense anguish more than once. But the Christian Brothers and the Deep South have, nevertheless, been in love since the 1850s. And the object of their mutual love was a grand college, named after a marvelous little town: Pass Christian College in Pass Christian, Mississippi.

CHAPTER I
The Deep South

The Gulf Coast was gorgeous and alluring in the 1860s when the Christian Brothers first saw it. The French had been there since 1699 when Pierre Le Moyne d'Iberville began to explore what became the state of Mississippi. In 1540 Hernando De Soto's explorers were the first Europeans to arrive at the Mississippi River, but they did not settle permanently. Maybe that is why there are many more Mississippi towns and streets with French and Indian names rather than Spanish: Bay St. Louis, Mobile, Beaumont, Iuka, Tombigbee, Fayette, French



Camp, Lefleur's Bluff, Gautier, D'Iberville, Carriere, Tishomingo, Beauvoir, Gautier, Tullahoma, Laurel, Rosalie, French Connection.

The three major coastal cities are Biloxi, (Population 46,300), which means "first people" in the local Indian language; Pascagoula, (25,900), which retains the old Spanish fort; and Ocean Springs, (14,600), previously known as Old Biloxi, the oldest European settlement in Mississippi. The history of the Christian Brothers in the Deep South lies in Pass Christian, Mississippi, and not in one of the most active areas of the coast. Therefore, in telling our story of the College we must review not only Pass Christian town but the historic, social and cultural aspects of life on the Gulf, then and now. The background story thus begins in Europe

In the 17th and 18th centuries European kings practiced the custom of sending trusted, brave men to "claim" foreign lands. D'Iberville came ashore in the present town of Ocean Springs and set up a fort, called Maurepas. At present day Ocean Springs, the site of the first Biloxi settlement in 1699, the first Mass on the Mississippi coast was offered by Father Bordenave (*St. Paul Parish*, 2).

The French had had the good fortune of sailing directly into hospitable Biloxi Bay and were able to establish friendly relations with the Biloxi Native Americans. These natives had been in Mississippi since 400 A.D. They were the Chickasaw, Choctaw and Natchez Indians. Earth mounds of their pre-historic ancestors are still venerated by their present-day descendants. "Mississippi" is a Choctaw or Algonquian word, "father of waters," which title belongs to North America's largest river (Carruthers, 279).

History rightly calls the French "invaders," and the local Indian tribes strongly resented their tactics. When the British and French fought, 1754–63, some of the Indians sided with the

British. After the dust of those many small conflicts settled, Europeans came to the Gulf Coast in greater numbers.

The American Revolution, 1775–83, eventually resulted in Mississippi being organized into a territory. Before the Civil War Mississippi had more millionaires per capita than any other State in the Union. The state of Mississippi sounds rather progressive when you consider it became the 20th State in 1817, granted property rights to women and prohibited the sale of alcohol in amounts less than one gallon in 1839, and then seceded along with Alabama, Florida, Georgia and Louisiana in 1861. Mississippi entered the Civil War, 1861–65, on the side of the Confederacy. Thus the area was in turmoil at the time the Christian Brothers began Pass Christian College, 1866, only one year after the war ended. This period in American history is referred to as Reconstruction.

The College faculty was international from the start. Brothers were mostly French-Canadian and Irish, with Americans in charge. They brought a European attitude towards education, coupled with American practicality and the true-to-form "can do" spirit. This learning combination is apparent when we look back now on the College literary society, the orations delivered at graduation, and many other student activities.

The Pass Christian College faculty, staff, and students were aware of what was taking place in their countries of origin as well as the main American events and local Gulf Coast matters. What were some milestones of the mid-sixties with which cultured gentlemen would have been aware? In 1866, for example, the U. S. Congress created the five cent piece which probably affected the lives of Pass Christian College boys when they had a nickel for the College snack bar. Perhaps they had been touched also by the invention of the Winchester repeating rifle and the tin can with the key opener. The Republican party retained control of the House and Senate, and Abraham

Lincoln's birthday was commemorated for the first time in 1866. Renoir and Monet were painting, Victor Hugo, Fedor Dostoyevsky, Herman Melville and Charles Darwin were writing and being published. Atlantic telegraph cable service between the States and Britain was established, and interest in American baseball grew rapidly in the post-Civil War period. Exports from Pass Christian went via steamboat and schooners. Much was from the forests: pine, cypress and hardwoods. Imports were new citizens and supplies and freight of all kinds from Mobile and New Orleans. Human fare: $5.00 from New Orleans. Transportation was by horse or ox, the good roads were sawdust. Most were just dirt before crushed shells came to be used after the Civil War (*New Orleans Daily Delta*, 16 September, 1855).

While Brother Isaiah was buying up the wonderful site on the bluff overlooking the Gulf in 1866, a group of Georgian women were organizing their own legacy, Southern Memorial Day or Decoration day. April 26, when blooming flowers are at their height in the South, was the date chosen for memorializing the Lost Cause. The erection of monuments soon followed. Confederate Survivors associations began to hold reunions and listen to grand oratory. "Dixie" was sung, war poetry recited, and lithographs of famous confederates adorned Southern parlors. Historical societies became common, their purpose being to record the history of the Confederacy and the heroics of brave Southerners. This was part of the culture the Christian Brothers encountered at their new College (Coulter, 608).

The next year, 1867, the U.S. Congress passed the Third Reconstruction Act, requiring ex-Confederate states to adopt the 15th Amendment guaranteeing black Americans voting rights as a precondition for the states' readmission to the Union. Mississippi's State Convention of 1865 had already repealed its secession ordinance and abolished slavery. So it was more or less

prepared to ratify its new Constitution in 1869 and to become part of the Union again in 1870. That was the year of the Harrison County (Pass Christian) census, when 149 boys were listed as Brothers' Boys in the College.

The U.S. census for that year counted 39,818,449. That was also the year Harvard and Yale began their graduate programs. U.S. Grant was now the 18th President, Jefferson Davis' trial for treason had been dropped, and a spirit of general amnesty for "insurrection or rebellion" was officially encouraged. Gulf Coast Catholics were hearing about something called "Papal Infallibility" as a result of Pius IX's First Vatican Council in 1869, the first Vatican Council with American participation. After the war, free slave labor was gone, cotton land was almost exhausted, and the price of cotton fell. Boll weevils went on the warpath. Education in the South took on great importance for the families with boys. College, of course, was an unimaginable dream to most, but would become less of an impossibility once the Pass Christian College was in operation.

The geography of the Pass Christian-Biloxi area is dominated by the Mississippi River, for which the state is named. The Yazoo-Mississippi delta is low and poorly drained along the Gulf, but the land above this is rich in soybeans and cotton. The atmosphere is warm, damp, and sweet-smelling, with landscapes in all shades of green. The magnolia tree reigns over all, sturdy, year-round, generous with its cooling curtain of large leaves. Colorful redbud and wisteria brighten up the Deep South scene. The rainfall is the highest in the coastal region, from 63 to 71 inches per year. Hurricanes, notably 1722, 1893, 1915, 1947, and 1969, and thunderstorms, have occasionally kept this coastal region in the international news under the headline "Destructive." In 1866 the forests of the region came right down to the rivers' edges. There were abundant ducks and geese, with crabs, shrimps, oysters and mackerel readily available.

Snakes and alligators were also dangerously at hand, as were rabbit and fowl.

This Pass Christian section of the southeastern U. S. is definitely "The Deep South." As the French say, "le Sud profonde" or "le bas Sud" is more than geography. It is a warm feeling of friendship. "Americans, and in particular Southern Americans, shower their conversation with personalized idioms. These are as amusing and quaint as they are difficult to grasp. Accompanied by a southern 'drawl,' they create an irresistible atmosphere of old-world heartiness and hospitality that come naturally to the friendly people of Mississippi" (Lourens).

Some thirty years before the Brothers arrived the Mississippi Gulf Coast had begun to enter the expensive resort era with the construction of the Pass Christian Hotel. It was this place that became important in the history of the American Christian Brothers so it might be well to trace the brief history of the actual site. In 1838 the *New Orleans Daily Picayune* announced that a wharf had been constructed, large enough to transport horse carriages from calling steamships. The hotel owners gradually added new wings and larger quarters. The main living area could accommodate fifty families. There was a bowling alley, stables and bathing houses. To the rear of the hotel was a "Texas," bunking quarters for single men, who reminded people of rowdy, hard-drinking stereotypical Texans. Hotels of the time had such quarters, usually in the far rear of the hotel property. In 1839 the Pass Christian Hotel was called The Brighton, but in 1841 changed back to its original name.

The Pass Christian Hotel, the future College, consisted of a center section with a wing on each end. "Like most of the homes, it also had a wide front porch upon which the guests could relax and enjoy the Gulf breezes. To most tourists it was the main stopping place, for it was located only a short distance from the boat landing. William R. Lightfoot was the proprietor

and R. H. Montgomery was the manager. In later years it was known as the Montgomery Hotel." (*New Orleans Daily Picayune* 12 May, 1850). Charles Sullivan, educator and historian, is often quoted as saying: "Antebellum Pass Christian was not a town that possessed a hotel, but rather a hotel that possessed a town" (Ellis, *St. Paul Parish*). The hotel remained closed during the Civil War.

The next owners were the Christian Brothers, who purchased it in 1865 under the auspices of their thriving New Orleans school, St. Mary's. It was opened as Pass Christian College, with very high expectations from everyone concerned with the project. As we now know it had a short glorious career as a much-loved institution until yellow fever, economic depression, and lack of students and teachers forced its closure in 1875.

In tracing the name of the hotel the Brothers bought, and the subsequent use of the site, we find the research contains some quick name changes. The "New Brighton" was the fashionable Pass Christian hotel as early as 1831. R. H. Montgomery was the flamboyant manager from 1847 to 1855. It was most likely called The Pass Christian Hotel and referred to in various news columns as "Montgomery's." For example, from the M. J. Stevens Collection, (Pass Christian, Vol.1, Book 114, from the *New Orleans Daily Delta*, 6 July 1851): "Most of our citizens who have a keen scent for good living, like sociability, love a good bottle of wine, and relish a joke, make the Pass Christian Hotel, (Montgomery's), their favorite stomping ground." In 1849 manager Montgomery began the first Racing Regatta on the Coast. "It brought to life the Southern Regatta Club. This was the second oldest Yacht Club in the Country with New York being its first. Following the founding of this Club it was later moved to New Orleans and renamed the Southern Yacht Club" (Caire). A typical Pass Christian Fourth of July celebration would have included organized shooting, that is target practice under the direction of

State Artillery officers; parades, music by brass band professionals, elegant strollers along mansion row, bathing in "fresh water," and sumptuous dinners. In the hotel destined to be the famous College there would have been numerous patriotic toasts and a formal ball. The entertainment centered around military aspects of life, such as make-believe court marshals in a kind of spontaneous theater, and firing of rockets and roman candles. The Continental Guards of New Orleans celebrated at the Pass three years running, 1857, '58 and '59 (*New Orleans Crescent*, 7 July, 1859: 1–4). The Pass was undoubtedly the place to have a summer home, a pleasant party, a cooling vacation. Or a College.

One of the reasons the Christian Brothers received such outstanding attention immediately upon purchase of the old hotel in 1866 was the fact that the site had long been well known to Coast residents. A note in Fodor's says that Pass Christian was the first Gulf Coast city to consider itself a true resort (Carruthers, 272).

A tardy advertisement in the *New Orleans Daily Crescent* of July 1, 1859, helps explains the hotel's importance. "Pass Christian Hotel. June 1859. Will be opened early in June, 1859, under the superintendence of Mr. McGraw. During the past winter the Hotel has been thoroughly renovated, the grounds very much improved, a new stable and carriage house built. Rooms may be secured at McDonnell & McGraw, 147 Common Street, N. O., John McDonnell, proprietor." These two names appear together in an unexpected file in the journal of the Bishop of Natchez, William Henry Elder, written in 1866. A short miscellaneous entry reads: "The Christian Brothers purchased the large hotel of Mr. McDonnell and Mr. McGraw for the purpose of establishing a college. It is now undergoing repairs and changes" (Elder, 1).

"Pass Christian is favored with some fine institutions of learning. The most noticeable are the seminary of Dr. Savage and

the college recently established by the Christian Brothers, in the extensive, magnificent building known in the happy day of yore, as "The McDonough Hotel" (*New Orleans Times* 31 July, 1866). *The Daily Herald*, Biloxi-Gulfport, in reviewing Coast history in 1985, calls the hotel the Brothers purchased simply "Montgomery's." About two months later, September 6, 1866, the *New Orleans Daily Picayune* continued the theme: "The Brothers' school adds much to this delightful village."

This school on the bluff was next to the local historic lighthouse and it must have added much to the village also. It had been lit for thirty-five years when the College began and has an interesting history and strange ending. It was a working lighthouse from 1831 to 1882 and was located on the present site of city hall fronting Scenic Drive. It had been used for referencing real estate transactions before the Civil War. Edward Livingston was the contemporary promoter of these interesting coastal lighthouses. As it stood adjacent to the College property it was thirty feet six inches in height, and was topped by a six foot octagonal lantern. There were ten lamps and reflectors fueled by whale oil, visible for twelve nautical miles. As time went on neighboring trees grew quite high and the merchant next door refused to cut his trees. After some controversy the U. S. Secretary of the Treasury authorized termination of the lighthouse and the lamp was officially extinguished on 1 October 1882. This well-lit neighbor to the College goes unmentioned in any Brothers' files or letters (Diboll).

On September 22, 1866, the *New Orleans Times* again:

> Our readers have doubtless noticed the announcement of the purchase of Pass Christian Hotel and its conversion into a College, under the direction of the Christian Brothers. A spacious building with extensive and well shaded grounds, pine forest in the rear, and

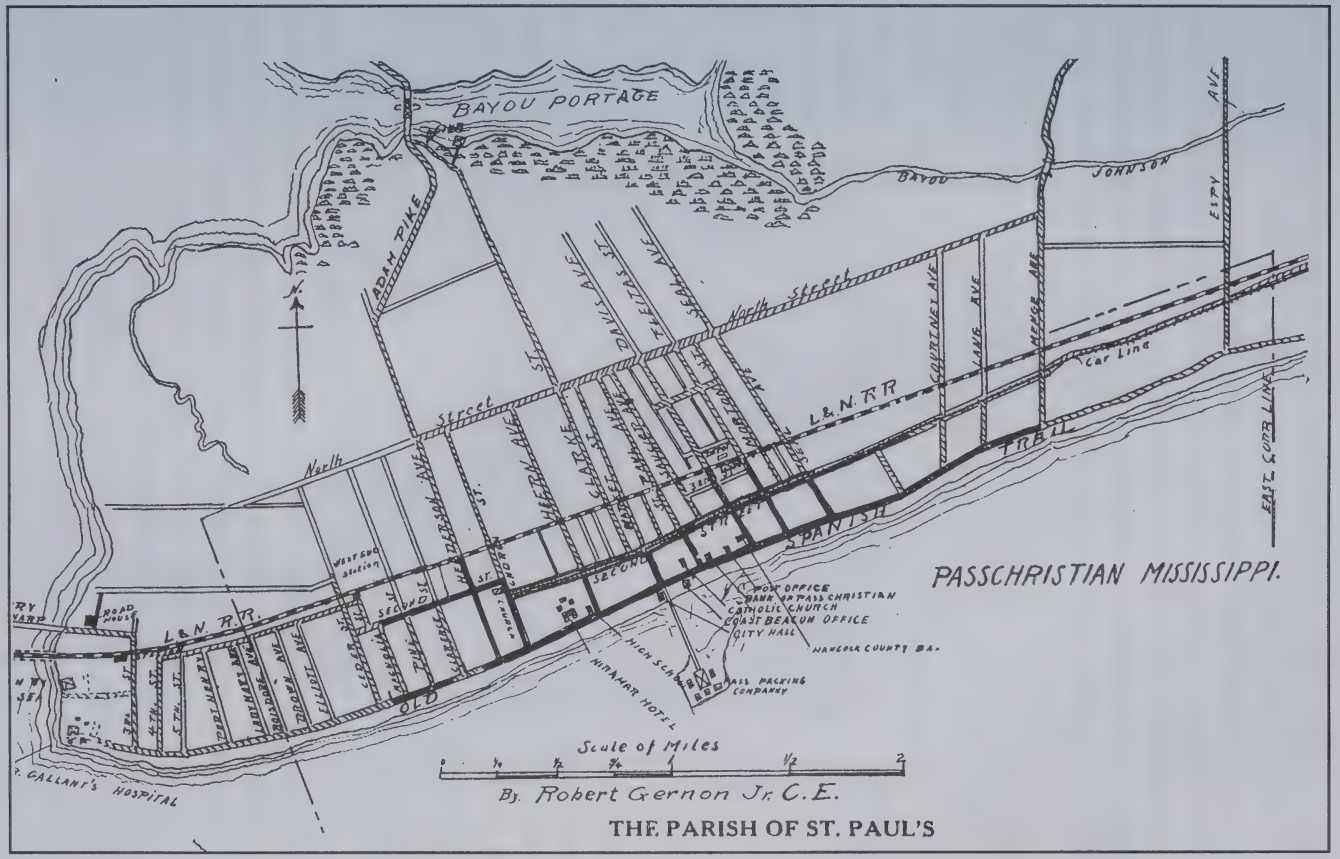
> fronted by the Gulf of Mexico, its advantages are unsurpassed in all the requisites of a College for the healthy and vigorous training of youth.
>
> The conduct of the College, under the management of Brother Isaiah, President, has been such as to render it one of the most largely attended as well as the most successful ever inaugurated in our section, and we cordially commend its claims to the consideration and patronage of our readers throughout the South, as one of the best regulated and most advantageous institutions of the kind in the Southern country.

Whatever disagreement remains about the name of the hotel and its subsequent destiny, a hotel closed in 1861 and became the beloved Pass Christian College in 1866.

When the Brothers left the College, after ten years of "adding much to this delightful village," it became a hotel again until it burned down in 1877. In 1886 the former Pass Christian Hotel/College site was purchased by Rev. Dr. Henry C. Mayer, Rector of Trinity Episcopal Church, for an elite girls' school called Pass Christian Institute. It lasted only a few years. Then, in 1894, a group of hoteliers remodeled the campus buildings into forty apartments, and began the New Magnolia Hotel. By the time it burned down in 1913 or 1915, it had dropped the "New" from its name. After this the ownership and the use of the property become a little cloudy.

Captain S. L. McGlathery and his father, of Pass Christian, built a new hotel that opened around 1916, and was probably renovated around 1927. In 1952 Douglas Black bought it and operated it as the Hotel Miramar. In 1957 it had a short run as the Old South Motor Lodge.

Then, in 1959, Douglas Black, owner, with Earl Cuevas, administrator, opened the Miramar Nursing Hotel. In 1962 it


BAYOU PORTAGE
BAYOU
JOHNSON
ESPY AVE
INDIAN PIKE
North Street
DAVIS AVE
CLARK AVE
CHURCH AVE
MORTON AVE
COURTNEY AVE
LANE AVE
MEYER AVE
Car Line
L & N. R.R.
TRAIL
EAST COAST LINE
SPANISH
PASSCHRISTIAN MISSISSIPPI.
WEST END Station
HENDERSON ST.
SECOND
POST OFFICE
BANK OF PASS CHRISTIAN
CATHOLIC CHURCH
COAST BEACON OFFICE
CITY HALL
HANCOCK COUNTY BA
HIGH SCHOOL
NUTMAH HOTEL
PASS PACKING COMPANY
L & N. R.R.
ROAD HOUS
OLD
GALLANT'S HOSPITAL
Scale of Miles
0 1/4 1/2 3/4 1 1 1/2 2
By Robert Gernon Jr. C.E.
THE PARISH OF ST. PAUL'S

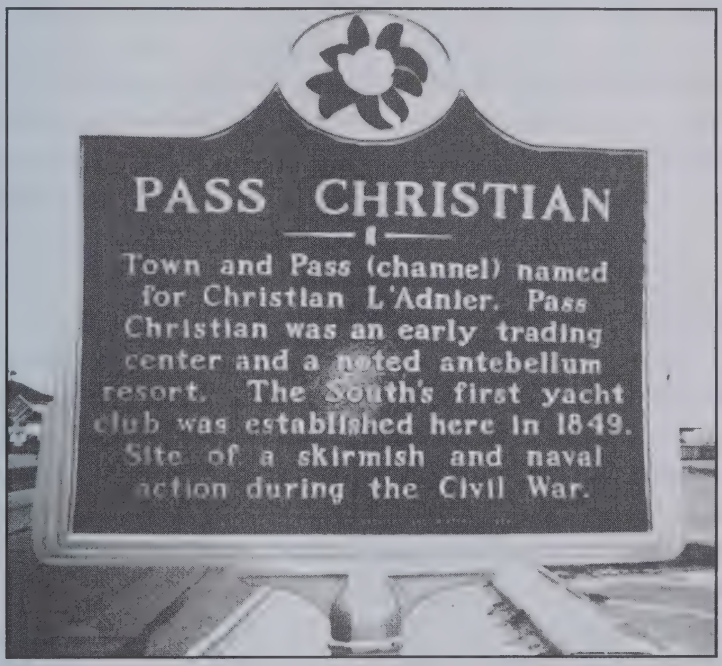
became the Miramar Village Inc., with plans to build a modern nursing home. This structure was razed in 1964.

The Miramar Nursing Lodge opened in 1966 as a 100 bed nursing and convalescent home. In 1974 the LMM Management Corporation of Baton Rouge acquired the property, building and business. In 1976 a new 72-bed wing was added. The Delta Health Group of Pensacola is the present owner. Their present brochure gives the address as "The Miramar Lodge Health Care Facility, 216 West Beach Blvd, Pass Christian, MS." This has to be one of the most active historical sites in the Pass. The unsurpassed view from the front of the building looking toward the very near beach and Gulf says it all. The vista in any direction is breathtaking. Historic Scenic Drive which still fronts the site remains splendidly antebellum. Over the years Brothers received invitations to reopen their College on this beautiful Drive, once in 1880, and again in 1897; neither materialized, as we shall see.

The column "Voice of the People on the Coast," in *The Owl* of June 9, 1970 summarizes this unusual site: "One of the most interesting sites in the Pass from an historical viewpoint is the site where the present Miramar village nursing home stands. On this site have been two schools and four hotels. In chronological order they were: Montgomery's Hotel, Christian Brothers College, Dr. Mayer's school, Magnolia Hotel, New Magnolia Hotel, and Miramar Hotel."

The actual "pass" between the barrier islands and the coast was discovered in 1699 and became the common deep channel for ships moving along the coastal waterways. The name "Pass Christian" originated from a French settler, Christian L'Adnier ("The Historic City of Pass Christian, 2000," Pass Christian Public Schools, internet). It is correctly pronounced *Pass Christi-anne* or *Chris-chan.* The city was incorporated in 1848. Vacationers arrived by steamboat to escape disease and heat

in nearby bigger cities. Summer homes were built by the wealthy. *The New Orleans Times* of May 27, 1867, referred to the area as the "ne plus ultra" of summer resorts. The official organization of Catholic parishes to take care of the influx of emigrants and other newcomers in the 1840s began with St. Paul Church in Pass Christian. This first opening was followed by the Nativity of the Most Blessed Virgin Church in Biloxi, Our Lady of the Gulf in Bay St. Louis, and Our Lady of Victories in Pascagoula.


PASS CHRISTIAN
Town and Pass (channel) named for Christian L'Adnier. Pass Christian was an early trading center and a noted antebellum resort. The South's first yacht club was established here in 1849. Site of a skirmish and naval action during the Civil War.

During the Civil War Pass Christian was the location of one of the Coast's few Federal invasions. It seems Federal attacks on Pass Christian between Federal gunboats and those of the Confederacy were limited to what were called "skirmishes." On 5 April 1862, the Federal troops, called Lincolnites by the residents, shelled the area. The troops of the Confederacy and the civilians escaped into the woods while the village sustained minor

damage. Federals landed, peacefully occupied the village, destroyed the abandoned Confederate quarters and returned to their boats. The Federal force numbered 1,400 and was composed of the 9th Regiment of Connecticut Volunteers belonging to the Irish Brigade, as reported in the *Daily Picayune* of 11 April 1862. Defending against the Federal expedition Pass Christian had the Confederate States of America Third Infantry Regiment, three companies. Company A was called the Live Oak Rifles, mustered at Ocean Springs, Mississippi, September 18 or 28, 1861. It was renowned for having nine Ryan boys in the Company. When the Southerners withdrew from the skirmish they accidentally left the Pass Christian battle flag behind. It had a white star on a field of blue in the upper left corner with a prominent magnolia flower filling the right side. The captured flag was returned by the Ninth Connecticut to the survivors of the Third Mississippi in 1885. This original flag is kept at Beauvoir (Carlin, 8).

General Benjamin Butler, called The Beast by Southerners, was not satisfied with the April Pass Christian raid and in June of 1862 he sent orders from New Orleans to Brigadier General Neal Dow, commanding the forces at Ship Island. Butler had been informed that "there are men there who are interfering with Union men there" and he wanted five of the principal "secessionists" arrested, including specifically, the mayor. They were to be taken to Ship Island and the residents of Pass Christian should understand that "if any of my soldiers or a Union man are disturbed or injured at Pass Christian these men will be hanged on complaint being made." Butler reassured his Brigadier: "if they understand this thoroughly and you execute your threat, as you must do if occasion calls, you will have no further difficulty at Pass Christian." (*Official Record II*, Vol. III, 619).

Union Headquarters at this time was at 243 East Scenic Drive three blocks down from the College site. There

is an historical marker in front of the magnificent remodeled white-column mansion:

"Union Quarters Home used as headquarters for Union officers, April '62 during occupation of city. Yankees showed good faith by requesting lady of house, Mrs. Mary K. Walker-Saucier to play Bonnie Blue Flag."

As this author stood before the plaque an elderly resident of the town commented: "Oh, they were real nice 'good faith' gentlemen, all right, asking her to play the piano after they commandeered her private home."

About General Butler, however, one could say, "he was liked, but not well-liked." In a contemporary Northern newspaper cartoon President Lincoln appears as Don Quixote. Butler is Sancho Panza. Southerners also detested Butler for the manner in which he occupied New Orleans. Even Northerners accused him of corruption (Graff, 105). After the war this General who personally made life in Pass Christian difficult, became a member of the nation's House of Representatives. There he is given credit for initiating the phrase of the day: "To wave the bloody shirt." He earned this distinction by actually waving a stained garment during a speech to make a point about a carpetbagger who was flogged in Mississippi (Graff, 203; Horowitz, 324).

There was, of course, a Union blockade that Southerners had to reluctantly live with and which made it difficult to export anything. In any case there was little military action in the Pass area, even when Federal cavalry went looking for it. On May 12, 1865, *the New Orleans Daily True Delta* reported "A Ride Through The Country." Two-hundred and fifty Union Cavalry rode without interruption to Pascagoula, and then split up, some touring Biloxi and some to Pass Christian, thoroughly scouring the countryside without encountering a single enemy. "Union flags were raised upon many of the houses, and the people say that they will not permit guerrilla operations in that section."

These events were called The War Between the States, The War of Rebellion, The War For Southern Independence, or the War Of Northern Aggression depending on what you read and where you lived. *Dixie* and *Bonnie Blue Flag* were the most popular songs of the Confederacy. *Dixie* was written by Northerner Daniel Decatur Emmett before the Civil War. It was first played in New York and written for the Bryant Minstrels. The word "dixie" has a few possible origins. One is that it referred to the territory below the legal North-South Mason-Dixon Line. A second opinion is that it refers to the ridiculing of the paltry ten dollar bills issued in New Orleans. The bills were printed in French with the word "dix," (ten) in a prominent place, and were nick-named "dixies." Anyone who hears the music and/or the words to "Dixie" rendered these days in Pat O'Brien's in New Orleans will remember the tune and the exuberant spirit in which it is always sung. But even when T. L. Nichols, experienced tourist-chronicler, wrote about his first hearing *Dixie* in the 1860s it was a show stopper. "There is 'Dixie's Land,' for example. I do not know its origin, but have no doubt that its germ, at least, came from the South. When it was first played in St. Louis, the effect was remarkable....The audience listened in breathless silence and then waking from their astonishment, suddenly burst into one simultaneous yell of delight and made the band play it over eleven times before they would be satisfied. It was one of the last tunes I heard in America and the first I heard in London" (Nichols, 539).

The miraculous aspect of this period is that, notwithstanding all the post-war chaos, by 1867 the coast had "if not the best certainly one of the first educational institutions this side of Princeton College" (*New Orleans Times* 27 May, 1867). The immediate post-war period was one of tumult and uncertainty. And here come the Brothers of the Christian Schools to open a school in the Deep South. This is how they let the readers of the post-Civil War *New Orleans Times* know about this forthcoming

college. Today it would be called a paid advertisement. It seems to have definitely "paid off."

Pass Christian Hotel
Changed to
Pass Christian College
April 21, 1866

PASS CHRISTIAN COLLEGE
Directed By
CHRISTIAN BROTHERS
Pass Christian, Miss.

The Pass Christian Hotel, having been lately purchased and converted into a college, offers to the public every advantage calculated to induce patronage. The spacious buildings, the extensive and well shaded play grounds, the pine forests in the rear, and in the front the Gulf of Mexico, presenting an opportunity for sea bathing, together with its proximity to the city are among the advantages.

The course of study comprises all the branches of a complete education; special attention paid to these branches pertaining to commerce.

The annual Vacation will commence on Dec. 15, and end on Feb. 1, the manifest partiality to a country residence during summer having prompted the change.

For particulars see prospectus.

Brother Angelus Gabriel, a respected Christian Brother historian explains the sentiment that is associated with the history of Pass Christian College.

"Perhaps no section of the country where the brothers have labored for the past century has endeared itself more to them than the hospitable South. Many Christian Brothers have mouldered into dust in Southern soil, yet their names are freshly remembered, having been handed down to another generation by the loyal students they taught there. Faded letters, yellowed with time, treasured by older Brothers who have since passed on, preserve for us the spirit of affectionate cordiality that existed between Brothers and students. Time only serves to make more sacred the tradition of the Brothers regarding the exquisite courtesy they everywhere experienced, the friendliness and loyalty of their students, and above all, the heroic services rendered them in time of distress by the noble ladies of the South.

The history of the Brothers in New Orleans in particular, where they conducted seven schools between 1850 and 1900, is tinged with a sort of melancholy tenderness, though enriched with numberless, imperishable memories" (Angelus Gabriel, 212).

The Diocese of Natchez, in which the Christian Brothers were destined to work, was established in 1837 by Pope Gregory XVI. Ten years later Rev. Symphorien Guinand of Biloxi initiated regularly scheduled church services in Pass Christian. Rev. Louis Marie Stanislaus Buteux took charge of the Pass Christian mission. On September 29, 1847, five white settlers and one slave were the first baptisms to go into the Parish record books. Of these new Catholics, the very first to be baptized by Father Buteux was six months old, christened Louise Nurse, by her godparent and owner, Bernard Benoit. The other five children on the

first Record pages were from the Brill and Lewis families. It is interesting to modern genealogists to note that the early names in the Pass Christian parish records of the 1840s are the same names as one finds in today's church announcements and in the telephone directory: Dubuisson, Saucier, Ladner, Charlot, Lizana, Benoit, Brill, Lewis, Dedeaux. Some of these historic family names dominate an entire section of modern Pass Christian, as families over the years continue to live close together in their historic neighborhoods.

The first actual resident priest in Pass Christian was Rev. Antoine Paul Guerard, in 1850. Most Rev. William Henry Elder, with whom the Brothers were to have many exciting experiences, became Bishop of the Natchez Diocese in 1857. Baptist and Methodist congregations were the state's two largest religious denominations. In the 1860s there were about ten thousand Catholics served by one bishop and eighteen diocesan priests spread through thirteen parishes and twenty-eight mission stations (Nolan, 962).

This was the time of the Yellow Fever, which struck rich and poor, prelates and lay people alike. There were about 150 homes along the Pass Christian beach area as shown by the U. S. geodetic map of 1852. About two hundred people lived in Ocean Springs. When the Brothers began to look at Pass properties for a new college (mid-1860s), Rev. Francis Pont was the parish priest, from 1863 to 1867. He had come from Brittany to the States in 1855 and finished his studies at Spring Hill College, Mobile. He had been a friend of the Institute in New Orleans when St. Mary's College had begun and built several churches in the Pass Christian area. He built the first parish school for girls, extended the cemetery, and erected churches in neighboring communities. The dynamic, youthful Frenchman, Rev. Henry Georget, Pass pastor from 1868 through 1880, became a genuine backer of the Christian Brothers during the College years. He

succeeded Pont and continued his expansion plans which included the Sisters of Mercy who came to the Parish in 1870. Georget had always been interested in education and had opened a parochial school in Biloxi 1860. In those early years the College's name was sometimes referred to as "St. Mary's College," (from whence came the first boarders), and/or "Christian Brothers College" (Ellis, *St. Paul Parish*, 5–6).

One wonders what kind of market research the Christian Brothers did in the 1860s before choosing Mississippi as a place to begin a new apostolate. They knew that in 1785 John Carroll had reported 25,000 Catholics in the new republic, one percent of the total population. By 1820 the number was close to 200,000. The steady stream of immigrants from Europe, especially from Ireland and Germany, caused rapid growth of American Catholic communities. By 1852 there were two million Catholics in the U. S., which made them the largest religious denomination in the country. When the College opened in 1866

St. Paul's Church, Pass Christian

that number had doubled to four million and there were seven archdioceses: Baltimore, Oregon City, Cincinnati, New York, New Orleans, St. Louis and San Francisco. Approximately 78 percent of these Catholics were either Irish or German. The Irish tended to gather in New Orleans, the biggest port of entry for Catholic immigrants before the Civil War. They had two advantages over other immigrants: they had no language barrier and they were used to voluntary financial support of their Church. German immigrants were generally more affluent, settled in the Midwest, and developed a network of national parishes. At the opening of the Second Catholic U. S. Plenary Council in 1866, thirty of the forty-seven prelates were foreign-born immigrants. This statistic would be reflected in the Pass Christian College faculty as well. Six of the nine Brothers buried there came from Ireland (Shelley, 69–73).

Father Pont was assigned full time as chaplain to Confederate troops, Father Georget, part-time pastor, part-time Army chaplain. At one point in the War (1863), young Father Georget, sickly and just in his mid-thirties, had been sent by Bishop Elder to minister to a large contingent of Creole troops who wanted a French-speaking padre. He had remained with them for about a month and then told the Bishop he was to too sick to remain in the camp (Pillar, 233). Thirty other Catholic chaplains served in the Confederate army, and about forty served in the Union forces.

Affectionately called "The Pass," Pass Christian 2000 is a residential community favored with pristine beaches and a large, busy boat harbor. Shoppers are able to purchase seafood at the dock right off boats which have been out all night fishing. There are many antebellum homes and a delightful downtown area. The residents pride themselves on having fully recovered from the devastating visit of hurricane Camille in 1969 (Burton; Ellis). These days the Mississippi Gulf Coast is advertised in

travel journals as "The Playground of the South." Other names its advertisers have used from the 1880s are: "The American Riviera," "The Palm Beach of Mississippi's Gulf Coast," "Mississippi's Best Kept Secret," "The Seafood Capital of the World," and more correctly and properly, "The Magnolia State." (*Mississippi: A View of the Magnolia State* July–August, 1984; Ellis, *Mississippi Gulf Coast*, 61). The state borders Louisiana, Arkansas, Tennessee, Alabama, and the Gulf Coast. The motto of the State of Mississippi is *Virtute et Armis,* By Valor and Arms, which tells you quite a bit about basic history. Cotton is still important but so is manufacturing and food processing. It is generally accepted that the musical blues were born in Mississippi. The 138-year-old Biloxi lighthouse is listed on the National Register. And one of the most remarkable trees one could ever find is on the campus of the University of Southern Mississippi. It is called the Friendship Oak and is over 500 years old.

CHAPTER 2
EVERYTHING IS FIRST CLASS

Pass Christian College had a ready-made student body, imported, as it were, from New Orleans. This important move from St. Mary's College to Pass Christian College was a long-range transition among Christian Brothers' schools in the South. One hundred boarders came over to the wharf at Pass Christian aboard the steamer Camelia, on May 1, 1866. They carried all their belongings and school and house furniture. The boat trip took from 9 A.M. to 4 P.M. With them on this historic day were Brothers Leonidian, Basas, Arsenian, Maurice, and Denys. Two months later there were 144 boarders and thirty day students. Brother Isaiah, College President, filled in the first annual report to the Motherhouse, "commence le 1 Mai 1866" and reported twelve Brothers and seven classes.

Travel by steamboat from New Orleans east was common and the boys came on a regular run. The sight of off-shore steamships was routine in the 1800s, as long-distance diesel/gasoline cruisers are now. These passenger steamers were considered "common carriers," that is, they were publicly engaged in the business of transporting passengers and their goods with reasonable dispatch according to a published schedule.

The first regularly scheduled steamship service began crossing the Atlantic in 1840. Steamships became more reliable when screw-type propellers (rather than paddle wheels), high pressure boilers, and improved steam turbines brought more

speed. Steamships were the dominant form of long-distance travel by the late 1800s. Mark Twain, ("two fathoms deep"), was a Mississippi River steamboat pilot until the War Between The States, (1860–65), and was doing his best writing at the time the Pass Christian boys were transferring from New Orleans. ("Steamships," *Encarta*)

Thanks to Brother Isaiah's original notes of 8 June 1865–28 February 1866, in our Rome Archives (Brother Isaiah, "Debts") we have the statement that he paid $20,000 when he "bought hotel at Pass Christian with all furniture belonging to it." Various expenses are enumerated. It cost someone $18.00 to travel to Pass Christian, and $10.00 for a carriage to Mississippi City. On December 20 the "Boss Carpenter" was paid $40.00, and in January a new cart was purchased for $60.00; $30.00 went to the wharf and $200.00 to the library. Then the list includes insurance, a harness, Notary Graham, garden utensils, six sacks of corn, one organ melodeon, ($600.00), one altar, twenty-four sacks of cottonseed for manure, seeds for garden, lumber, freight, mattresses, and groceries. To buy these things to get the College started cost the community $3,143.35. The property was measured, of course, in the French system, with *arpents.* The College had a frontage of 288 feet and the property extended back 1.45 miles (Assessorial Track, Block #85, 1925). The town's location is precisely 30.31880N, 089.24172W ("Welcome to Pass Christian Mississippi," *http://pass-christian.ms.us/*).

The property cost $20,000 when purchased by Isaiah. Where did he get the ready cash? We find a partial answer in County Deeds Records. When Isaiah found the unused hotel and decided it would make a fine College, he had to raise the money locally. Two gentlemen farmers, Julien Grassin and Henry Uthoff, both of New Orleans, mortgaged property, Grassin for $5,000 and Uthoff for $5,500. The language used in these court papers make it clear that H. J. Rousseau (Brother Isaiah), was not

an accredited attorney but was granted a kind of power of attorney by the two generous New Orleanians: "...do hereby nominate, constitute, and appoint Hilary James Rousseau of Harrison County State of Mississippi to be my true and lawful agent and attorney in fact special with full power and authority to cancel and close or cause to be cancelled and erased a certain Mortgage on my farm for the sum of five Thousand Dollar ($5,000) now existing and duly recorded..." (*Harrison County Deed Record*, Book 10, 509–12). Thus, with this mortgage system, Isaiah was able to accumulate the necessary purchase price. Since we find no further references to either of the two farmers we may assume they were appropriately repaid. Having amassed the purchase price Isaiah is then in a position to sell the old hotel to the Brothers. In brief legalese we can trace the origins of the Pass Christian College: "Witnesseth that the said party of the first part the said Hilary James Rousseau for and in consideration of the sum of One Dollar lawful money to him in hand well and truly paid by the said party of the second part the said Pass Christian College...12th day of October 1865..." (*Harrison County Deed Record*, Book 10, 509). The original members of the actual Corporation were Brothers Isaiah, Maurelian, John the Baptiste, Lewis and Thurian, five in all, as of 25 January 1867.

We can take a virtual tour of Pass Christian College, courtesy of the editor of the *New Orleans Times* who visited Pass Christian College with one of his very alert reporters after the first year of operation. This is what appeared in the Sunday edition May 28/29, 1867. Trust Brother Maurelian to have saved this in his scrap book over the years.

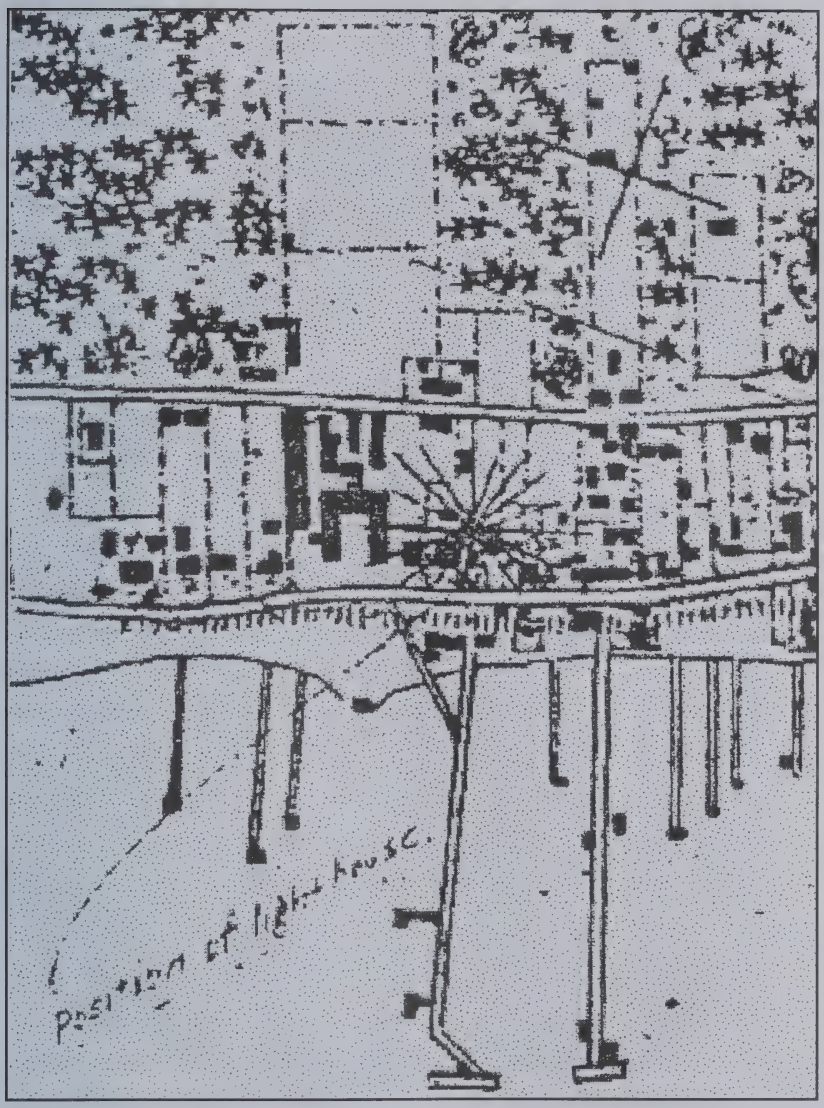
> Passing down the broad walk, shaded on every side by young oaks, we reached the parlor, a large room with a very high ceiling in the center of the main building. This opens on a wide verandah, running parallel with

the beach and connecting with two other verandahs, making a promenade several hundred yards in length. Sinking into an easy chair we enjoyed for a moment the refreshing breeze while awaiting the arrival of Brother Maurelian to conduct us through the building. What first attracted our attention was the Roll of Honor.

This is an exceedingly well-executed water-color picture representing the "Temple of Fame" with niches in which to insert the names of the most deserving pupils in each class. It opens from an elegant frame like a door, and cards bearing the names are on the first day of each month inserted by the President. In the background is a very fine view of New Orleans, and in the niche in the center front, a miniature picture of the college. The work is from the pencil of Mr. Pereac, of New Orleans, who spent three months in its completion. It is pronounced a masterpiece by eminent artists, and it is said to have cost a fabulous amount.

The Study Hall, under a master of study was next visited. This hall consists of two large rooms, meeting at right angles in the left corner of the building, and is devoted solely to study. It is provided with neat, roomy desks and here, at appointed hours during the day and evening, the entire school congregates.

The Collegiate Course. Pupils taking the full collegiate course occupy the first floor of half the left wing of the building. It consists of two large recitation rooms divided by folding doors, each under the supervision of a professor. The senior class were at the time engaged in plane trigonometry. Their attention is chiefly directed to the higher mathematics, Latin and Greek. The junior class, occupying the room adjoining, are instructed in rhetoric, algebra and geometry.



Map of Pass Christian showing the hotel, lighthouse and piers.

The Commercial Course. Intended for the benefit of those whom the war deprived of the privileges of education, and others who have not time to take the full course, occupies the remainder of this floor. Here young men are initiated into all the intricacies of business and the duties of the counting-room. Many pupils are in their second term, but the graduation depends much on their capacity; business, of course, never being thoroughly learned, even by the oldest merchant. Writing, bookkeeping, and kindred studies are taught here exclusively.

Preparatory Department. The main portion of the floor above is devoted to the preparatory department, occupied by boys from eight to fifteen years of age. The desks, made of cherry and iron, are of the high school pattern and are exceedingly neat. The chairs too are little gems in the way of cabinet work. They are of the same material, with iron buttons, screwed to the floor; and were it not for their number, one would suppose them designed by a wealthy and indulgent parent for a favorite child. The pupils here study the elementary branches and the languages. The Brother in charge of the French class gives most favorable accounts of their progress in that tongue. Their advancement is much increased by the number of scholars of different nativity. One little fellow from Havana does not speak a word of English and his sole conversation is limited to pupils studying Spanish. The highest preparatory class is also on this floor, and is, of course, further advanced.

Music. Professor Bayersdorffer, the impresario of the college, requires several rooms for his instruction in the divine art. One department is devoted to singing by note, a most useful study in which the pupils are very proficient. Two adjoining rooms are used for practicing.

PASS CHRISTIAN COLLEGE, HARRISON CO, MISS.

Here lessons are given on the violin, flute, piano, and brass instruments. A third is for the band. The college owns twenty-four superb instruments at a cost of over twelve hundred dollars. Of this, more anon. But it may be said parenthetically that Brother Isaiah was the first to introduce brass bands in colleges, and his wise course has been almost universally followed. Again returning to the main portion of the building, we find ourselves immediately above the parlor, but elevated from the second verandah.

The Library. This is without exception the pleasantest room in Pass Christian. It has been fitted up at great expense, and is now being filled with shelves made of black walnut. A breeze can here be enjoyed at all hours of the day or night, and the retirement admirably adapts it for the purpose for which it is intended. A staircase near this leads to the

Chapel. This is presided over by Rev. Father Pont, the parish priest, and though by no means gaudily decorated, is exceedingly neat. It is provided with an excellent organ, of very fine tone, and in every respect resembles other chapels.

The Infirmary. Under the charge of a lady who occupies the apartment in the rear, is above this and is next to the chapel. It is provided with neat iron bedsteads and has a balcony where convalescents can rest. The infirmary is well-supplied with medicines and is visited daily by Dr. C. B. New, the attending physician of the college. The drugs are prepared by Brother Maurelian, who, among his many accomplishments, possesses a thorough knowledge of the apothecary's art. In the rear of the chapel on the ground floor is the store, presided over by a lady known to the faculty. Students are not permitted to wander through the village in search of dainties, and here

at stated times they can purchase cakes, candies, canned fruit, nuts and other articles tempting to juvenile palates.

The Kitchen is a brick building and has a very large and cool room with many windows and a brick floor. It is provided with an immense stove capable of cooking for three hundred persons. George, the venerable chef, was at the time of our visit busily occupied with two huge pans of fried fish, each of which must have contained a bushel of specimens of the finny tribe.

The Storeroom. Quite as large, and in many respects resembling a family grocery, is further in the rear, and near it is

The Linen Room. Provided with shelves and subdivided into boxes and numbered. In these are underwear of the pupils as it comes from the center of the large and very shady campus.

In the Dining Room, Brother Isaiah, discarding the usual table d'hote, has instead provided the room with numerous small tables and has the appearance of a fashionable restaurant. The student at different times receives from home eatables which can be eaten without envy or jealousy. To the extreme of the building is the left wing of the

Dormitory. Half of the tower portion of this building, which is of great length, is given over to larger pupils. Bedsteads are of iron, presenting the picture of cleanliness. In the division to the rear is the

Washroom. Filled with washstands, bearing similar numbers to the beds. Each pupil is provided separate wash bowl, pitcher, soap, towel, etc. The room above is given to the smaller boys and extends the entire length of the building. Two of the Brothers sleep here, one at either extremity, and a light is kept burning the night.

In front of the college is a large bathhouse where each evening at sunset the pupils accompanied by the Brothers indulge in the luxury of sea bathing. The bottom here is very smooth and level, the water never reaching a depth that would prove dangerous. Owing to the constant attendance of the Brothers, an accident amounts almost to an impossibility.

Returning to their somewhat extended tour of inspection our party on reaching the parlor was greeted by

The Band. Professor Bayersdorffer and the young gentlemen under his control, with a kindness we cannot fully appreciate, had assembled on the gallery immediately in front of the parlor and regaled us with music which we never dreamed of hearing outside of the limits of a large city. Their instruction has evidently been most thorough, and the spirit with which all seemed to enter into the study was nearly as pleasing as the music. Throughout several difficult pieces the harmony reached a perfection that on one without occular demonstration could believe boys capable of.

Accepting the courteous invitation of Brother Maurelian our party joined the professors in a cozy little ante-room. With sincere hospitality, our generous entertainers made the last moments of our stay the climax of enjoyment. Fanned by the delightful breezes from the bay, cheered by the pure grape blood of sunny France, charmed by conversations only to be found in the society of the rarely gifted, one hour was given up to unqualified enjoyment.

In the July 2, 1867, *New Orleans Times*, the Brothers read: "The editor of the *Times* tenders his special acknowledgment to

the Brass band of the Pass Christian College for a spirited and enlivening serenade at the Pass Saturday night, June 29. Members are all young gentlemen connected with the college. Long may they remain 'a band of Brothers.'"

And again, the next month, "The following day or two may be agreeably spent in examining the novelties of the Pass, not the least of which is the electric clock now in course of erection at Pass Christian College" (*New Orleans Times*, 31 August, 1867).

Relative to inspection tours by outsiders, the Bishop of Natchez, William Henry Elder, did his part. An undated memo in the parish archives of St. Paul's Church in Pass Christian reads: "I have likewise visited the College and found it a large and flourishing community of Brothers and Novices of Christian Doctrine. Besides, the students of the College now number a hundred thirty" (Elder, 3).

In spite of the post-Civil War rhetoric and style it is apparent to readers of 2000+ that the College made a wonderful impression on this very important newspaper man and upon the Bishop. The publicity garnered from these detailed visits was worth a great deal in public relations. The newspaper article was a most fortunate recruiting article and probably accounted for a good deal of success in securing admissions from among *New Orleans Times* readership.

There are many characteristics of Christian Brothers' schools noted by the reporter of the *New Orleans Times*. The quiet study halls, the chapel, a kind infirmarian, a Brother who distributes medicines, after dinner recreation, and the most obvious, reward for good grades by means of the public acknowledgement on a bulletin board.

These Brothers, an international group, were well-trained during their Formation/training years. They had read and studied *Les Regles de la Civilite Chretienne* by St. John Baptist

de La Salle, 1703. In this classic text of 18th century decorum the Patron of All Teachers instills in his readers polite conduct for young people. He covers such specific topics of daily living as Clothing, Food, Amusements, Visits, and Conversations. Some years before he had written the text for teacher training entitled *The Management of Christian Schools.* In this he instructs young teaching Brothers on everything from lesson preparation to writing styles, from how to memorize prayers to how to set up a written or oral competition. It is clear from this text the Pass Christian Brothers had studied, that a large part of managing a school is to reward classroom success. Their Founder has sections in his educational psychology text concerning giving competitive examinations resulting in "promotions." This Pass Christian College "Temple of Fame" board is right out of their Founder's French book. This is what the Patron of All Teachers wrote about "emulation," and "school tactics," which were part of the Pass Christian scene.

> Weekly Certificates. The cooperation of the parents being indispensable in order to obtain application and good conduct from the pupils, nothing should be neglected to secure it. Among the means that may be employed for this end those most effective are Weekly Certificates and the Honorable Mention. The Roll of Honor, which is successfully used in many schools, is put in some conspicuous part of the class room; on it are inscribed the names of the pupils who, by their good conduct, are models. The pupils who merit such inscription are named by the Brother Director after the distribution of honorable mentions; they are exempt from tasks and every serious censure during the month. If any pupil so inscribed commits a grave fault, his name may be erased from the roll of Honor. From that moment he is to be

> treated like the other pupils. Very few should be inscribed on the Roll of Honor. The expunging of a name should be of very rare occurrence (Brothers of the Christian Schools, *Management*, 142–143).

Those techniques and many other aspects of "management" were in 1867 being applied in neighboring New Orleans at St. Mary's School, St. Patrick's Free School, St. John the Baptist School, St. Vincent Academy, and at St. Joseph's School, all run by the Christian Brothers.

The Brothers' presence was not only good for college students but also for the prosperity of the town. No doubt Pass Christian became the typical "college town" we Brothers have come to know well. "The fame not only of the Pass and its many helpful modes of enjoyment but the well-known reputation of the Brothers was quickly responded to by parents and guardians..." (*The New Orleans Times*, 27 May, 1867). Also good for the Pass, the college students, and their parents, was the coming of the railroads. Of course, some trade always declined in a small town when the railroads brought new things from elsewhere and some commercial enterprises improved immensely at the same time. In the winter of 1869–70 the New Orleans, Mobile & Chattanooga Railroad was completed. Thus the Pass was connected with other towns along the coast between Mobile and New Orleans. Steamboat passengers could now visit the Pass more quickly, and fresh provisions and freight, formerly moving mostly by boat, could now come with them by rail. The 139-mile route, New Orleans to Mobile, took about six hours. Price: $5.00 (Powell, 117).

The Sisters of Mercy have some fond memories of the Pass Christian College, and it is these good ladies who encourage the idea that things around the College campus were "first class." Certainly the author saw them as "beautiful." "The

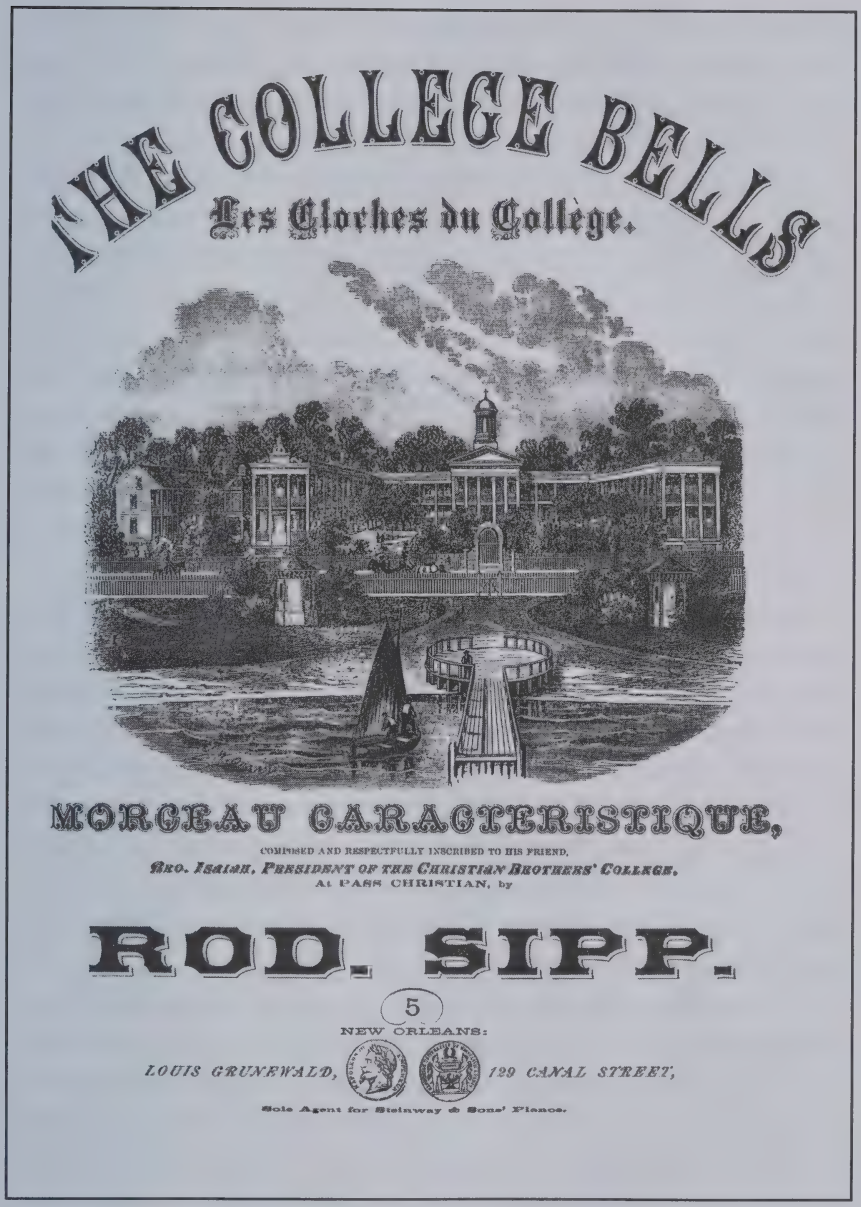
Christian Brothers had a college in this beautiful spot, which was well attended by pupils from the surrounding states. This establishment was both beautiful and interesting, not the least attractive feature being facilities for bathing. The college pier was very imposing and on every Thursday afternoon when the skillfully trained college band discoursed beautiful music that floated out over the waters, the vast concourse of visitors in beautiful equipages that stopped to hear the delightful music gave the place the air of some foreign plaza where the pleasure-loving crowds were wont to congregate" (Bernard, 30).

Another aspect of college life coming to the Pass for the first time, besides the extraordinary brass band, was baseball. The game was not totally new to the townspeople, but it had not caught on locally until the Pass Christian Young Athletes took the field. The game that became part of college athletic lore took place on October 3, 1867. The Young Athletes played a team called the Yahaws, who won 17–10. Henry Orr, son of the "radical" Republican U.S. Commissioner, played second base for the Yahaws and scored the most runs by a player that day. Yahaws were quite generous when they allowed the College Prefect, Brother Hilary, to umpire the game, while Mr. S. Stubbs and H. V. Lizaire kept score for the Young Athletes and Yahaws respectively.

The Yahaws' players were J. Laborde, pitcher, and R. Laborde, H. Pickles, H. Orr, E. Graves, G. Bellers, E. Clarke, J. Brills, Jr.; R. Cosbeg.

Playing for the Young Athletes of Pass Christian College were: H. C. Smith, pitcher; C. J. Deposito, center field; P. Dyche, 1st base; J. Claffey, 2nd base; C. Brady, 3rd base; F. Aikins, short stop; J. R. Knapp, left field; C. Leabrook, right field; E. Richard, center field (*The Handsboro Democrat*, 3 October, 1867).

Baseball made its appearance immediately after the war ended. It was played by all classes of people. In 1868 Mobile had



The College Bells. Les Cloches du College

five clubs, and the Alabama Association of Base Ball Players was organized in Montgomery. It was considered entirely genteel for Southern ladies to attend games; the hoop skirt had disappeared from recreational fashion (Coulter, 302–2).

A piano piece was written by College Professor Rodolpho Sipp entitled the College Bells. It has the legendary picture of the Pass College on the cover of the sheet music, with the sub-title Les Cloches du College. It was published in 1869 by Louis Grunewald of New Orleans and is dedicated to Brother Isaiah, "President of Christian Brothers College at Pass Christian." The illustrator is identified as J. W. Orr and the engraver Mme. Wehrmann. The actual original sheets of this piano air are found securely preserved in the Rare Book, Manuscript and Special Collections Library at Duke University, Durham, North Carolina. Rodolpho Sipp appears in the 1870 New Orleans 3rd Ward Census. He is listed as a white male, thirty-two years of age, profession: Professor of Music. The music's publisher, Louis Grunewald, a devout Catholic, was described at his death as a "venerable citizen, business leader, and philanthropist." (*Times-Picayune*, 2 March, 1915: 3) His name was familiar to most of the country as the founder of the great music house (musical instruments and sheet music publishing), and as the owner of the magnificent Grunewald Hotel in New Orleans, which became the current Fairmont (Arceneaux, The Historic New Orleans Collection).

After the above long story in the *New Orleans Times*, additional reporters soon appeared on campus. One very sharp-eyed fellow, who signed his name merely "Viator," wrote to the editor of the *New Orleans Times* during July 1868, a year after the editor and his reporters had their tour through the College. Viator's observations ran in a July 1868 Sunday edition of the *New Orleans Times* and began with the traditional "To the Editor":

> Having had the pleasure of spending a couple of days this week at this now famous establishment under the direction of the Christian Brothers, I think an account of my visit may interest your readers, many of whose sons are studying there and it may also be acceptable to the general public to know the real merits of a college in their immediate vicinity, which justly claims their patronage.

Viator assures the editor and readers that he will be totally impartial and simply write statements of "unvarnished truth." He arrived by the steamship "Laura" in about seven hours and was immediately struck by the view of the cupola from the water. This seemingly small addition to the college architecture was already a unique aspect of the area's skyline. (One thinks of the golden dome of Notre Dame, Indiana, superbly emblematic of the place.) This cupola, the first-class College symbol for which Brother Isaiah seems credited, was surmounted by a cross.

Maurelian notes that the wharf was very long and that the many compartments in the bathing house were built "regardless of expense." He has recorded that "Pass Christian College became a very expensive place." How right he was! (Maurelian, March 9, 1914).

The wharf was 1,700 feet long and six feet wide. At the end of the wharf was a bath house with 89 individual small rooms. A flat boat and a sail boat had cost $100 each. There were two fishing nets which hung vertically in the water, one 300 feet in length, another 90 feet long, costing well over $100. The famous cupola/bell tower above the main College building was constructed for $3,000. The French clock's cost is unrecorded by Maurelian.

Current Christian Brothers' schools have remarkable bell towers, namely Christian Brothers University, and Christian

Brothers High School, both in Memphis, and the Casa Generalizia on Via Aurelia in Rome, among others. None have received the free publicity generated by the innovative Pass Christian College tower above the main wing.

Viator, "your correspondent," as he calls himself, was met by Brother Isaiah and ushered into the College parlor. Isaiah, at this time, was a most accomplished Brother and held important posts in three segments of the total college life. He was the President of the College, an academic post; he was the Brother Director of the Brothers' Community and therefore the religious Superior of the individual men in the house; and he was the 'Visitor," (Visiteur, en francais), or Provincial (in American religious practice), which meant he was in charge of a geographical area and had the authority to assign men to various schools and to various tasks/jobs/careers. His Vice-President in the College and Sub-Director in the community was Brother Maurelian who had to fill in for Isaiah during his frequent absences.

The garden, worth a visit in itself, was taken care of by Brother John the Baptiste, trained horticulturist from France, who knew the art of tree grafting and who supplied the residents with fresh fruit, (peaches, grapes, strawberries), and rare flowers.

Viator records eighteen Brothers on the staff, ably assisted by ten non-Brothers. He was escorted from one classroom activity to another and again remarks that his visit was unexpected and therefore there could be "no collusion between the examiner and teacher." He visits the philosophy class, the twenty-man band, and the Irving Debating Society. The imported French clock is still being installed, and Viator suggests it will cost about $2,000. He ends his report to the Sunday readers by inviting the public. "Those who wish to visit the Pass Christian College during the Examinations on the 21st, 22nd, 23rd and 24th of this month, July, can verify the truth of our statements."

And again, the next month, "The following day or two may be agreeably spent in examining the novelties of the Pass, not the least of which is the electric clock now in course of erection at Pass Christian College." (*New Orleans Times*, 31 August, 1867)

Christian Brothers around the world are used to having their schools visited, inspected, toured and critiqued. Most educated people today make some kind of appointment but it is usually not at all necessary. As a group, the Christian Brothers are ready, willing and able to conduct anyone around their high schools or universities. Nowadays, of course, we have official school inspectors/evaluators from accredited agencies and associations who meet with the faculty and openly discuss the good and not-so-good aspects of the curriculum, programs, or activities. But we would be hard pressed to find an historical and beloved college anywhere that seems to have undergone so much investigation with so much publicity and with so much success during such a short period of time.

The property these visitors rave about fronted the water for about the 300 feet, and back from the coast for over a mile. The College had water rights extending 2,000 feet into the Gulf, as far as the steamboat channel. In one of his many letters Brother Maurelian assumes the original price of the hotel, including some furnishings, was 20,000 in 1867 American dollars (Battersby, *Brother Maurelian*, 21).

The early faculty, highly praised by the two well-published College guests, the *New Orleans Times* editor and the gentleman Viator, began with eight Brothers. This was probably the group of Brothers who began in 1866. The source for these names is the memory of Brother Maurelian, writing in his later years and reported in Battersby's *Brother Maurelian*.

Isaiah (Hilary Rousseau) was President of the College, Director of the Community and Provincial of the New Orleans

region. He was thirty-one years of age, a Canadian, apparently dynamic, vigorous, and very capable. He found the property, initiated the buying of the hotel, ran the College and directed the Brothers in his community. Maurelian (George Scheel) was V. P., Sub-Director, and all-around pinch-hitter, journalist, letter-writer, blessed with much talent and a grand future in the academic and religious life. A native of Lancaster, Pa., he was only twenty-four when he assumed tremendous responsibility. Leonidian (John Kilkenny) of Ireland, 27 years of age, taught math and logic, Latin and Greek. Arsenian (Patrick Flynn) from Ireland, 26, taught rhetoric, math, Latin and Greek, died of Yellow Fever, 1867. John the Baptiste (Toussaint DuFresne) Canadian, 42 years of age, taught French. Hilary was a Prefect and later withdrew from the Institute of the Brothers, *sorti.* Stylian was the Bursar and also withdrew. Thurian (Paul Gelinas) Canadian, librarian, 26 years of age. Rudolphus (Henry McGee) 35, Canadian, in charge of the Preparatory Department, died of Yellow Fever, 1868. Alpian (John Granahan) 21, from Ireland, taught in Preparatory. Along with these original faculty Brothers, M. Keating taught in the Commercial department, James Timothy taught the Classics, and Leonhardt Bayersdorffer, music.

All in all, it was a mature, experienced group of Brothers. The faculty who were in place in May, 1867 and whose names subsequently appeared in the editor's published report, May 28/29, included most of the original group as listed above: Isaiah, Maurelian, Leonidian, Arsenian, John the Baptist, Rudolphus, Alpian, Hilary, Stylian, and Thurian. Added by May, 1867 was Brother Denys, a Prefect, which in their system was an ombudsman. James Timothy, Michael Keating, and Leonhardt Bayersdorffer were still there. James Delaney was added as Assistant Professor of Latin and Dr. C. P. New, M.D., was the attending physician. (Letter of Brother Maurelian, January 3, 1918)

The Harrison County census of 1870 gives us the third successive list of Pass Christian teachers. Isaiah, Maurelian, Denys and Leonidian are still there. They have been joined by five additional Brothers: Azaire (Alexandre Vignon) from France, 42 years of age; Albercian (Michael Kane) 38, from Ireland; John of Sebaste (Joseph Cummings) 40, Ireland; Maurice Josephus (James Frase) 24, Ireland; and Alfred of Jesus (William Haughay) 25, of Ireland. Again, most of these men were mature, experienced religious, all from overseas. Most of them were used to different geography, history and family cultures. They all had to go through a period of cultural adjustment due to inevitable culture shock. Some no doubt adjusted to their new surroundings better and more quickly than others. Their union as Brothers in the Institute founded by St. John Baptist de La Salle in 1680 was bound by the conviction that they "teach by association." This was a vow.

The reason we don't always know a great deal about each one is that the Rule asked them not to speak to each other about their place of origin, their families, and, in fact, not to discuss personal histories at all. The Founder presented them, in published form, a list of topics on which to converse during the recreation time. A possible topic such as "would you like to tell me a little about yourself?" was never listed. The Institute of the Brothers of the Christian Schools, to use their official Church title, has, however, always had a great deal of respect for each members' individuality and personality. Throughout the long history (1680–2000) there are records of each Brother kept in the Casa Generalizia in Rome. Necrological Notices (a sort of obituary with details) are currently written in short story form about everyone who dies in the congregation. Certain outstanding careers, such as Maurelian's, warrant a more thorough analysis and exposition.

Other faculty members in the census of 1870: Octave Theriat, whose religious name was Brother Adrian Farrell, of

Louisiana, *sorti* July 25, 1873; Dennis O'Donahue, or Denis Donaghue (Brother Joakim, 1838–1889, from Ireland); Philip Gruber (Brother John of Mary, 1847–1874, from Germany); Theodore Darnard (Brother Isidore Josephus, 1840–1918, from France, who made the Pass Novitiate); Michael Shaw (Brother Julian Philip, 1840–1895, from Canada, the Pass Novitiate); Frank Golden (Brother Boniface of Mary, from Georgia, the Pass Novitiate, *sorti 1871);* Joseph Mulhall (Brother Helidorus Andrew, from Kentucky, *sorti* 1871); and George Mundy, (no file).

As every educator knows a college needs daily upkeep, plenty of care. Pass Christian College had thirteen servants. George Johnson, 41, from Denmark; M. Farrell, 38, Iceland; James Meechan, 25, Louisiana; James Bowles, 12, Alexander Howard, 31, Henry Alsey, 25, and Mary Williams, 37, all of Mississippi. From Ireland came Mike Moore, 36, Mary King, 36, Catie Nunan, 40, Jane Gilbert, 39, and Jane Dennis, 42. P. Chamboni, 37, was from France. The cooks were Charles Capdepond, 38, and Gabriel Escude, 22, of France. Mary Wallis, 44, was the head Housekeeper, Mary Teeker, 48, the Infirmarian, both from Ireland.

At the time the Pass Brothers were struggling with the new College there were several other huge Institute endeavors taking shape throughout the United States. Manhattan had been founded in 1853, Brother Patrick at the head. It was incorporated in 1863. Christian Brothers' College, St. Louis, had incorporated earlier, 1855, and had a head start teaching the classics in the States. St. Mary's Academy was in operation in New Orleans in 1850. While there was original educational activity in the Deep South among the Brothers in the 1860s, the far west came to life with St. Mary's, California, incorporated in 1868, at the exact time Yellow Fever was taking many Christian Brothers. Brother Justin was the first President in California. La Salle

College in Philadelphia was incorporated in 1863, with Brother Oliver as first President. Brother Maurelian was called out of the Pass to open Christian Brothers College in Memphis in 1871, where he became first President. Rock Hill College came to be in 1865 and St. Michael's in 1859. It was an adventurous time of college openings. Christian Brothers were in higher education to stay. The Pass Christian College was to be one of their vibrant successes and deep sorrows.

1895
U.S. Atlas

HARRISON COUNTY

MISSISSIPPI 1895

CHAPTER 3
BROTHERS' BOYS

CATALOGUE

Pass Christian College,
Pass Christian,
Harrison County, Mississippi

For the Academic Sessions 1872–73
Directed by the Christian Brothers.
Pelican Press 112 and 114 Poydras Streets, New Orleans

The Christian Brothers agree with all profound theorists on education, that, to secure ultimate success, the mind of the student must be accustomed to efforts of self-activity, and nothing be done for him that he is capable of doing for himself (*Catalogue*, Page 5).

The 1872–73 *Catalogue* must have been considered a very modern booklet indeed. The inside cover contained a full fold-out page with the traditional pen and ink sketch of Pass Christian College by J. W. Orr of New York. It was reproduced by T. Fitzwilliam & Co., Stationers and Printers, 76 Camp Street, New Orleans. This beautiful perspective drawing was reprinted on the school stationery and programs, and appears in history books about the Christian Brothers. The incorporation date of the College is given as October 1866, "By an Act of the Legislature Of the State of Mississippi" (*Catalogue*, 16).

The catalog was concise and to the point, explaining all one needed to know to attend Pass Christian College, in thirty pages. Seven pages surveyed the mission statement of the Christian Brothers, their course offerings, examination and promotion system. One page was devoted to the Washington Irving Literary Society. Thursdays were free days at the College, in the French tradition of the time. Saturday was an ordinary class day.

"The senior and junior members of the Collegiate Department form a permanently organized Literary Club, with the sole aim of improving in oral discussion, and acquiring a correct and refined style of composition" (*Catalogue*, 10). Two pages of the Prospectus distributed to parents reminds one of a typical college Admissions Office recruiting brochure of today. "The curriculum runs through a Preparatory, Commercial and Collegiate, Literary and Scientific Course, commencing on the first of October of every year, and ending on the first of August next ensuing. The charges are based upon a standard of prices which will, it is hoped, prove acceptable to all who may patronize the Pass Christian College." For twenty years, since the founding of Christian Brothers College in St. Louis, the Brothers had been keen on teaching the classics. The Catalogue explains, "On completing the Classical Course, the Degree of Bachelor of Arts is conferred upon any student who proves himself worthy of that distinction, and after two years creditably spent in some literary or liberal pursuit, the graduate is entitled to the degree of Master of Arts.

Diplomas are awarded to the students of the Commercial and Scientific Departments, provided they stand a satisfactory examination before the Faculty" (*Catalogue*, 10). The College gained notoriety for its examination schedule early in its history. In 1869, the *New Orleans Times* of July 14 printed the exam time as from 9 to 12 in the morning, and then again from 7 to 10 in the evening for July 20, 21, 22 and 23. One year later the paper again gave the schedule with these remarks. "The College is probably one of the best in this section of the country, and its examinations are always attended by a large number of friends and relatives of the pupils."

Under the heading TERMS we find this information:

Payments for Term of Five Months, Invariably in Advance

Board and tuition, five months $150.00
Washing, mending and Doctor's Fee 15.00
Entrance Fee (once only) 10.00
Graduation 10.00
Diploma 5.00
Vacation at College 60.00

There were, of course, Extra Charges, and these included music lessons (on any instrument), Drawing, German, and Spanish. The motif of a true Christian Brothers' school comes through under Extra Charges:

"No deduction for absence, except in cases of protracted illness or dismissal; and parents will bear in mind, that should a student leave the college without permission, or be guilty of wanton disobedience or insubordination, he is liable to be expelled, and money paid in advance will not be refunded.

The correspondence of students is subject to the inspection of the President" (*Catalogue*, 17).

Besides the ordinary apparel "for neatness and comfort," the boarders were to be provided with a mosquito bar, a feather

pillow, blankets, bedspreads, sheets, pillow slip, bathing drawers, and one looking glass.

Since a fixed curriculum was followed almost everywhere students destined for careers in business or law at this time studied the same subjects as those preparing for the ministry. Pass Christian added modern languages, English Literature and Modern History. The purpose of higher education was said to be primarily mental and moral discipline (Blake, 224).

COURSE OF STUDIES

COLLEGIATE
FOURTH CLASS

Classical	Scientific
Latin-Exercises	Geography-Modern
Viri Romae or Nepos	History-Modern
Virgil's Eclogues or Ovid	Practical Arithmetic-Robinson's
Prosody	French-Introductory
	Algebra-Robinson's

THIRD CLASS

Latin-Sallust or Caesar	Geography-Ancient
Virgil's Aeneid	History-Ancient
Greek Grammar	Arithmetic-Robinson's
Testament	English Literature
Xenophen's Anabasis	Geometry-Robinson's
Homer's Iliad	Natural Philosophy
	French-Superior

The Second Class Classical moves into even more concentration: Cicero's Orations, Horace's Satires, Greek-Lucian's Dialogues, Sophocles, and Demosthenes. The Second Class Scientific studies the Philosophy of History, Logic, French, English Literature, Metaphysics besides a full schedule of Chemistry and Trigonometry.

The Graduating Class, Classical, continues with Tacitus, Juvenal, Terence or Plautus, Cicero, Euripides, Plato or Aristotle, and the Homilies of St. Chrysostom. The Graduating Class, Scientific delves further into Chemistry, Geometry, Calculus, and Astronomy, while reading Literature and Moral Philosophy.

The Commercial Collegiate Course is summarized: "Grammar, Epistolary Correspondence, Composition, Geography, Arithmetic, Book-Keeping, History, French. Particular attention paid to Penmanship" (*Catalogue*, 18–19).

Yes, "Penmanship" in the *Catalogue* is capitalized. At this time in American education major emphasis was being placed on being able to write legibly. All the letters we have reference to in this Pass Christian College story are perfectly readable, and charming in their individual flourishes at the start of paragraphs, their impeccable spelling, and their clear, definite and precise signatures.

The Preparatory Junior Class and Intermediate Classes are filled with the traditional Spelling, Reading, Writing, Arithmetic, and, naturally, French Reading. This part of the catalog ends with a friendly recruiting invitation indicated by the up-to-date marginal human hand figure with the index finger pointing to this sentence: "Parents and friends, desirous of visiting the Students at the College, will find ample accommodations at the boarding houses of Pass Christian." At the bottom were the words: "For further particulars, apply to St. Mary's College, Foucher Street, New Orleans; or address Bro. Leonidian, President," (of St. Mary's College, New Orleans).

The pre-war South had given us orators and statesmen. Now it was time to promote the practical. This theme ran through educational efforts of Reconstruction. Southern colleges and universities changed their traditional curricula during Reconstruction by promoting practical chemistry, mechanics and applied mathematics. The leading Southern schools were the Universities of Virginia, Johns Hopkins and Vanderbilt. The universities of Louisiana, Georgia and Mississippi reopened at the same time as the St. Mary's boys were moving from New Orleans to the new Pass Christian College. The old ante-bellum academies were mostly gone and the surviving schools were only concerned with the first few grades, such as the Brothers had in several New Orleans parishes. High schools were few and far between, often set up by religious denominations. During Reconstruction the text book business began to be profitable. McGuffie readers survived the War and were readily available.

The very first Pass Christian College commencement exercises took place on July 22, 1870, and were billed in one combined attractive printed program, with confidence, as the "First Commencement and Annual Examination, Pass Christian College, Session 1869–1870." The examination part of the program lists every test, not the names of the examinees. Tuesday, July 19, began at 9 o'clock with the band overture. Then followed Preparatory examinations, open to the public, in Reading, Declamation, Sacred History, and Arithmetic. Again there was a band number before the break. The examinations began again at 7 o'clock and began and ended in the same manner. In the evening session Preparatory was completed and Fourth Collegiate Classes were tested on English Grammar, Geography, Algebra, Geometry and English Literature. The next two days continued the rugged schedule, two sessions a day, Wednesday and Thursday, the 20th and 21st of July, 1870. On Wednesday the Fourth Collegiate completed their exams (English Grammar,

History, Latin), and the First Commercial Class had its turn to demonstrate what they had learned. The Commercial Class exhibited bookkeeping skills, the First Collegiate gave evidence of Greek and Latin. What may seem like a stupendous arrangement of academic exposition hour after hour, for three days, was taken in stride. This is what a good college education of the time required. The Thursday sessions became more technical with Geology, Organic Chemistry, Caesar and Ovid, Astronomy, and Zoology, followed by Greek, Latin and French. During these three intensive days of testing there was much to keep parents and friends entertained. Professor Sipp played several piano concert pieces, orations abounded, and instrumental duets and trios (flute, violin and piano), entertained.

After the scheduled student orations, the *New Orleans Daily Picayune* (July 28) reviewed the graduation talks: "Many a heart was moved, many an eye moistened with patriotic tears, when the farewell words were spoken, and the tribute to Southern honor and virtue paid our Southern heroes will never be forgotten—those (dear to some) who lie in rude and hasty graves, as well as those over whom friends have raised marble monuments." The journalist is referring to talks given by the students on "The Confederate Dead," by W. Elder, "The Integrity of the South," by F. Emmett, and "The Wants of the South" by C. Brady. It had been five years since the Civil War had ended. These college men were children when the war began. As offspring and descendents of Confederates they were imbued with feelings of chivalry and honor concerning those gallant relatives. Free to choose their own oratory topics, they were verbally fluent about the war and its aftermath. When Shelby Foote is asked why, even now, the South clings to remembrances of the War, he responds: "It was fought in our own back yard, or front yard if you will, and you're not apt to forget something that happened on your own property"

(Horwitz, 146). Perhaps the programs did express a definite Southern view of past and current events. But we must recall these were Southern men and Pass Christian College was a Southern college in a Deep South town. So when college senior Walter Brashear opened the very first graduation with an oration entitled "Sacrifices of Patriotism," it was to be expected. After all, it was known that one Mississippi Company lost every single man in Pickett's charge (Horwitz, 280).

The First Annual Commencement was held on Friday, July 22nd, 1870, at 7 o'clock P.M. after three days of public "examinations." The band began with an overture, followed by Brashear's oration. Two separate student theses were offered, both on "Republicanism." Students W. Grunewald, W.C. Flower, V. Duffel and H. Mentz were joined by their professor Bayersdorffer, as they ended the program with the "Thunder and Lightning Polka."

W. C. Flower gave the 1870 Valedictory address. He mentions a favorite prof and two much-admired Brothers. Here are the last two paragraphs of his eloquent speech:

> And now to you, Brothers, we much bid a sad farewell. But we carry with us reminiscences which time will not soon erase. To you, Prof. Dimitry and Brother Leonidian, my teachers, I dare not trust myself to say too much. We trust that the seed you have sown will never yield fruit unworthy of you, our kind teachers, who have tended them so well.
>
> And now, Brother Isaiah, to you, our too worthy President, I can hardly realize that I must say farewell — you who have been to me more, much more than supervisor or director. In these walls, which have been my home for the last five years, I feel that the happiest days of our life have been spent, and when in the future I look back, the recollections which bind me to these walls and

its inmates will be fond and happy ("Pass Christian College," *New Orleans Times* 29 July, 1870: 2).

Then the President arose to give a most revealing and striking address to the first graduates of Pass Christian College, 1870. It is the only speech we have of the subsequently famous President. It is masterful in its expression of affection and pride, eloquent in its presentation of the graduates' possibilities and potentials. We reprint it with respect in the Appendix. The reporter of the *New Orleans Times* presents his own reflections about that day. "Brother Isaiah is a marvel to many. So smoothly, gracefully and gently, does he administer discipline, and so entirely does he satisfy patrons and pupils, that it excites much surprise as to how he manages as he does, and is so strict, yet gives no offence, and has wounded no feelings."

The Commercial Department Valedictory was given by Thomas Hasam. Diplomas were presented by President, Brother Isaiah. Student Valery Duffel played the piano selection written by Professor Sipp, dedicated to Brother Isaiah, and published by famed Louis Grunewald: College Bells. College Professor Dimitry gave an address, emphasizing the word *commencement,* as in the beginning of a new life. Referring to Brother Isaiah the reporter wrote: "He and his assistants are very much loved by the boys." The first College band in Pass Christian history, already prepared enough to play several pieces, was under the direction of Professor Bayersdorffer. The other entertaining College Professor, Rodolpho Sipp, had set the musical stage, as it were, by having entertained the previous evenings during the formal public examinations. He was able to "improvise upon many airs furnished him by the ladies among the audience."

The 1872–73 *Catalogue* includes the Third and Fourth Commencement program, Friday, July 26, 1872, and Thursday, July 24, 1873. The Catalogue of Students, Sessions 1872–73,

lists 151 boys. The 1872 graduation thesis was "Should the Press be Restricted?" and was delivered by Valery Duffel. The oration by W. A. Elder was entitled "A Mother's Influence." Horace Dufour was the Salutatorian. H. O. Stewart gave the Valedictory. Before and after each of these speeches there is indicated "music." The post-Civil War period brought out some exceptional young orators, speaking with intense Southern emotion, on whom these 1872–73 men could look upon with justified alumni pride. A "Rev. Father Ryan" gave the 1872 graduation address. He was Matthew Abram Joseph Ryan, 1838–86, who went by Joseph, his confirmation name. Ryan was a well-known personality, a peripatetic priest, poet, preacher, lecturer, essayist, a good friend of President Jefferson Davis, and a graduate of Christian Brothers' School in St. Louis, Missouri. He had been an uncommissioned chaplain to the Confederate troops and moved to the Mobile diocese in 1870. Father Ryan is frequently honored as the poet of the Confederacy for his tributes to the Confederate dead, including, "The Sword of Robert E. Lee," and "The Lost Cause." He is buried in Mobile, Alabama (Nolan, 1224).

The Third Annual Commencement, 1872, had twelve graduates. Commercial Diplomas were awarded to John Coyle, Joseph Gebelin, Joseph Gleason, Edward Wax and Augustus Salaum. Bachelor of Science degrees went to Hunter Stewart and Richard Tiernan. The four young men who spoke during the graduation program each received the degree of Bachelor of Arts: Hunter Stewart, (again), William Elder, Horace Dufour, and Valery Duffel.

During these joyful days of academic success at the College there was always fund-raising in the background. Brothers and other Professors were engaged regularly in securing whatever funds they could to complete on-going projects and begin others. It is indicative of the respect ordinary people had

for the College that the newspaper actually solicited, in an editorial manner, contributions from New Orleanians.

"Our columns frequently told of its steady advance and the strong hold it has taken in the esteem and patronage of all denominations of our citizens. But now the pecuniary difficulties alone threaten it with dissolution. Hence we suggested the adoption of some other means to satisfy the demands of a few creditors than the sale of an institution which had already benefited many and will continue to develop the intelligence of future generations. New Orleans has more than once extended her liberality to similar institutions in the North and West, and we hope the Christian Brothers will not abandon their noble undertaking before having first appealed to generosity of our citizens" (*New Orleans Times*, 31 March , 1872).

Valery Duffel and William Elder, featured speakers at graduation of 1872, were both in the College in June 1870 when the census of Harrison County was taken. V. Duffel from Louisiana, was nineteen at census time and William Elder, of Mississippi, was only 16. Both of these young men were obviously leaders and local orators by the time graduation '72 came around two years later. Another member of the 1870 group was only twelve. This was John Coyle of Louisiana who was awarded the Commercial Diploma at fourteen.

The Brothers on the faculty for 1873 were: Leonidian, John Kilkenny, Director; Denys, Thomas Patrick Murphy; Azair, Alexandre Vignon; John of Sebaste, Joseph Cummings; Maurice Joseph, James Frase or Freeze; Domnan, Joseph Savoie; John the Baptiste, Toussaint Dufresne, French teacher; Jovinian, Richard Meehan, Econome; Agilbert Victorinus, Matthias Hoffelt, Drawing and German teacher; and Facile, Antoine Rabut, former Assistant Superior General. The first five men were veteran Pass men, listed in the 1870 census. Three other faculty Brothers earned a *"sorti"* in the French official files: Eusebius Patrick,

CATALOGUE

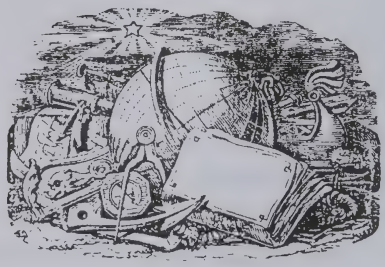
OF

Pass Christian College,

PASS CHRISTIAN,

HARRISON COUNTY, MISSISSIPPI.

For the Academic Sessions 1872–73.



Pelican Print, 112 and 114 Poydras Streets, New Orleans.

Cover of the 1872–73 Pass Christian College Catalogue

Nicholas Garity; Almerian, Jacob Witmer; and Augustin of Jesus, John Byrne. Of these thirteen faculty Brothers in 1873, four were professed, three had triennial vows, four annual and two were novices.

Brother Facile had just left his international post that year. He must have been a stabilizing factor, an experienced former Superior, who was now living with the teaching Brothers. Besides the five experienced men there were at least three who were not going to ever take further vows. For some reason these young men were to withdraw from the Institute. It is not known exactly why they did not continue. There were the Community and District Chapters to pass, occasions when each elder Brother records his opinion of the young prospects applying for membership. Balloting was serious and confidential. Traditionally in religious Orders, the more mature members, after prayer and discussion, vote for the retention or exclusion of particular applicants. Among the Christian Brothers the ability to interact well with people, a flair for teaching, and the intelligence to earn academic degrees, rank high among the qualities sought in a Novice.

An earlier Eusebius Patrick was Thomas O'Keefe, who died of yellow fever and is buried in the Pass Memorial. This new Eusebius Patrick, Nicholas Garity, on the 1873 faculty, was a young Brother who received the recycled religious name a few years later. Garity departed the Institute in 1874. These annual reports of community status and personnel lists from around the world are compiled in the Casa Generalizia archives each December 31st. These individual house documents are filed in the traditional international French manner as *"Etats Jaunes,"* meaning documents kept on yellow or gold-colored paper. There is only one "E.J." existing today from the Pass Christian community, that of 1873.

The Fourth Annual Commencement, 1873, has the typical two orations, one on "National Fortitude" by Hilary Brunot,

and another on "Our Country" by J. Rollo Knapp, A.B. The Salutatory was given by George Corkery and the Valedictory by R. H. Tiernan. The address was by Dan'l K. Whitaker, LL.D. There was music throughout the program. In 1873 the Commercial Diplomas went to John Cronan, George Corkery, Kirby Smith, and Walter Thomas. R. H. Tiernan and H. Brunot earned the A.B. The degrees of A. M. were conferred on "Jas. Rollo Knapp and Daniel Kimball Whitaker, LL.D. et Har.Coll., 1823." These two gentlemen are not listed in the student roster for that year. We assume they were older than the usual Pass graduate, one with an A.B., earning his Master's, (Knapp), and the other (Whitaker) a law graduate of Harvard College fifty years earlier.

The class of 1873 also had two remarkable men from the 1870 student roster. Hilary Brunot, of Louisiana, was only thirteen at census time. He was able to graduate three years later at sixteen when he gave the oration on "National Fortitude." Another outstanding young gentleman was J. (James) Rollo Knapp. In the October 8, 1867 *New Orleans Times*, he was reported in a "Base Balling" sports column as a run-scoring left fielder for the Pass Christian College baseball team called the "Young Athletes." As we saw from the graduation program of '73, J. Rollo Knapp already had a bachelor's degree when he was awarded the Master of Arts and gave the oration on "Our Country." Two other very young boys, 14 at the '70 census, both graduated three years later at seventeen with Commercial Diplomas, George Corkery and Walter Thomas. All these names appear in the Appendix in the student lists (*Census*, Harrison County). Boys could transfer from Pass Christian to Christian Brothers College, Memphis for further education. One such was James F. Curtis of Pass Christian who received the Master of Accounts, the two-year degree in accounting, from CBC Memphis in June of 1877, the year the College

building burned down. His father's name was listed as P. Curtis of Pass Christian, Mississippi.

In previous chapters we have been on tours of the college, by the courtesy of inquiring New Orleans reporters who found the College good copy. Next, we get a chance to tour the inner workings of the College from the standpoint of the students. This is equivalent to entering the College from the back door after having been toured extensively through the main entrance. "The Minutes of the Pass Christian Irving Literary Society" (ILS) deserve a close observation from which we will get a 'behind the scenes' impression of College life at the Pass. The Society was the vibrant focal point of much of the energy so evident at Pass Christian College. Luckily enough, the Minutes of the Society are preserved in a ledger-size book of 242 pages, covering the weekly Wednesday or Thursday meetings from November 20, 1867 through May 29, 1873. They give us some insight into the small, interpersonal details of an education of one-hundred and thirty years ago in a strictly run boarding school operated by the Christian Brothers.

At the beginning of the fall session the Society met on October 21, 1868. Brother Leonidian was the Critic, D. McEvoy was President, J. B. Stubly, Secretary, and J. J. O'Rorke, Marshall. There were nine other members. They were interested in talking about topics important to them in their post-Civil War world. Essays, debates, and orations were concerned about education in the South, whether fashions were good or evil for society, and when a bad book is more evil than a bad companion?

The meetings always began with the same ritual duly recorded by every succeeding Secretary. For example "Thursday, October 21, 1872. On this day the Irving Literary Society held its regular meeting and all members were present except..." Then followed the Order of Exercises for the Day.

There were always five "exercises," two boys in each activity: Essays, Correspondence, Biography, Thesis, and a Debate. On January 19, 1870, the subject of the debate was "Ought capital punishment to be abolished?" Five names then follow for each team, Affirmative and Negative. The Secretary then records "the order of exercises for next meeting," with members assigned to each of the same five standard speakers' assignment.

Sometimes the Brother Critic, a kind of teacher-moderator of the Society, gave comments and encouragement to individual speakers. Over the years the Critic was Brother Leonidian. For November 14, 1872: "The president took the chair and called the house to order and after the reading of the Minutes the Critic handed to the members their corrected composition. In general he was rather strict but at the same time gave to all the gentlemen much good advice."

Here we see a very special kind of training where the student's work is delivered to a group, publicly evaluated by the professor on the spot, and the professor's criticism is itself evaluated by the Secretary in the Minutes. The boys are referred to in the Minutes in several ways by various succeeding student presidents and secretaries: "the gentlemen," "the members," or as "MR." "Rev. Bro. Leonidian" and Professor Bayersdorffer, the music instructor, were "elected" honorary members of the Society on November 21, 1872. These two are often mentioned with great respect in the Society's notes and records.

This little group of school leaders often vote on issues, but the voting results were not published. Only in January of 1873 was this practice relaxed, and we get a sense of the numbers involved. For president, McCarty received 12 votes, Corkery 3, and Brunot and Tiernan each 1. From this we know the Society consistently had about fifteen members. This voting is particularly intriguing because apparently Leonidian is not available in January of 1873 when Brother Maurice receives

twelve votes for Critic, Brother John received one vote along with Tiernan (who did poorly for the top offices above), and someone named "Bro Marian" received one.

Regular discipline included fining the members of the Society for failing to be prepared with one's assigned paper, ("non-performance of duty") or for being tardy or absent. Fines usually ranged from five cents to 25 cents and went into the Society's treasury. Once, December 6, 1871, "Rev. Bro Leo" was fined 25 cents for "leaving the room without Mr. Pres. Permis."

We get a deeper understanding of the thinking of the faculty and students by studying the very many debate topics to which they were exposed. Imagine a college boarding student coming into a select group of about fifteen student leaders each week and listening to and regularly taking part in such discussions as: Which is the more conducive to the welfare of society, its material or intellectual development? Which is the better field for eloquence, the Pulpit or the Bar? Which is more beneficial, a Public or Private education? Is a general war in Europe unfavorable to the interests of America? Is a nation's superiority in warfare a certain proof of her superiority in civilization? Is there more to approve than condemn in England's career as a nation? Does a nation derive greater benefit from its aristocracy or its laboring class?

There were five or six men on each side of these weekly debates. A winning side was promptly announced either by the Critic or by the members' voting. We can imagine that after a year or two of this peer cooperation/competition, friendships were formed and skills and talents interchanged as they learned from their own and others' mistakes and successes. Immediate feedback was expected and peer review of everyone's contribution was taken for granted. And there was always a possible fine if one did not ably assist his side, win or lose. Any non-performance was always specifically mentioned and slackers identified.

Although not quite so competitive, the other four parts of each meeting required written and oral talent as well: Essays, Correspondence, Biography, Thesis. Typical Essays would be: Radicalism; Liberty; Discovery; The Woods; Life Insurance; Anger; Inventions.

Correspondence jobs included writing letters to other organizations, official notices of Society events, reading a chapter of Exodus. On January 17, 1872, we read: "The letters from the corresponding secretary to the graduates of the last scholastic year and to the President of the College were read, and it was resolved that they should be adopted with the alterations suggested."

The subjects of Biographies were such notables as Walter Scott, W. Thackery, Oliver Goldsmith, J. Swift, J. Milton. Theses to be defended include: Which is the better form of government, Monarchy or Republic? Are debating societies beneficial? Pulaski's Banner and The Gambler's Wife were two of the Essay titles. An occasional Declamation topic was startingly avant garde: "The United States of Europe" (February 5, 1873). The Society tried to buy lamps (unsuccessfully), and books for their library, (successfully). They were the student leaders who decorated "The College Hall," and organized "P.E.s," Public Entertainment.

Brother Maurelian was elected an honorary member before he left to begin his Memphis foundation, Christian Brothers College. The official ledger of Minutes of the Society was presented to Maurelian by John J. Curtis of Pass Christian, who had been in the ILS in the Spring session of 1872 through the Spring session of 1873. Later the Minutes resided at Manhattan College in New York and finally now at Christian Brothers University in Memphis. The January 11, 1871, meeting resolved that Brother President Isaiah give the inaugural address and that he be made an honorary member of the Society. This would have been the beginning of Isaiah's last year at the Pass. The new, very temporary College President, "Geffry," was honored

before he disappeared from the Pass scene. Resolved: "Rev. Bro. Geffry, President of PCC and Bro John, President of the Philharmonic Society be elected Honorary Members" (November 8, 1871).

The fall of 1871 was a pivotal year in the short life of the College, and the Society was right there in the midst of the activity. The membership was at a low of ten members: W.A. Elder, Woodville, Mississippi; H. Stewart, New Orleans; G. Sill, Pass Christian; H. Dufour, New Orleans; P. Tiernan, Galveston, Texas; V. Duffel, Donaldsonville, Louisianna.; L. Leche, New Orleans; H. Brunot, Baton Rouge; J. Tesson, New Orleans; and W. McCarty. Six of the ten were Louisiana boys, two were from Mississippi, one from Texas. McCarty's place of origin is unrecorded in the Minutes.

Brother Leonidian was to be moderator once more. Stewart assumed the chair and called the house to order, and went right into the election of officers. Stewart was elected President; Elder, Vice-President; Louis Leche was Secretary; W. McCarty, Treasurer; and H. Brunot, Corresponding Secretary. Elder and Dufour were Chief Officers, Dufour being the duly elected Marshall. From this group a committee of four was formed to propose the annual alterations in the Rules and By-Laws of the last term.

Later we learn that the 1872 Commencement had five of these familiar names on the program: Duffel, Elder, Dufour, Tiernan, and Stewart. After the declaiming part of the program, four received the Bachelor of Arts degree, and Tiernan the Bachelor of Science. Stewart, the Valedictorian, also received the Bachelor of Science. One is disposed to assume that the Literary Society was in all respects a Student Council and an Honors Program for outstanding Pass Christian College achievers, a Special In-Depth Training Course for future Southern leaders, and the beginning of an Old Boys network. Any teacher who has

ever worked with high school or college groups, clubs, fraternities, etc., can easily relate to what the long-suffering Leonidian was doing with these young men.

There were times when even outstanding students found it impossible to continue performing at their personal best. February 28, 1872, Minutes: "The additions to the By-Laws were accepted. They are: 1. Any member having a declamation to recite and prove delinquent shall be compelled to say his speech at the next regular meeting. 2. Any member failing to debate for the specified time shall deliver to the Critic two pages of debate and failing in that he shall be fined 25 cents."

The continual flow of ideas for debates, essays and theses, had to come from some more or less authoritative sources. For this reason the discussions about which magazines would be ordered specifically for the Society took on a serious tone when a committee reported on their subscription suggestions. "By a resolution of the Society the following were chosen: *Dublin Review*, *Scientific American*, *Blackwood's Magazine*, *Catholic World*."

There was always the problem of how to pay for the expensive plans of the Society. Money was often the object of intense feelings among members. After the above magazines were agreed upon this entry appears: "The Committee appointed to detect the mistake in the books of the treasury failed in their duty and the chairman was fined as he failed to call the other members together. The same committee was appointed, Mr. Tiernan being replaced by Mr. Elder (February 18, 1872). One wonders what detection was indeed necessary to determine the number of twenty-five cent fines collected and accounted for. But these young men were efficient with Society details and with any follow-up that might require the keeping of exact Minutes.

The Brothers in general and Leonidian The Critic in particular must have instilled in these young men a fine sense of

November 15th. 1871

The house being called to order all the gentlemen were present with the exception of Mr Dufour The Committee appointed for the purpose of drawing up Rules & Regulations for the government of the Library, tended their report & the President instructed the Secretary to present the same to the Director of the institution for his approval. The Committee to consult the Washington Literary Club concerning the purchase of lamps, were unable to report as thus far no provisions had been made by the latter Society for this purpose.

Mr. Pendhomme was then elected Librarian by majority.

"The House being called to order...."
Minutes of the Irving Literary Society

responsibility. We recall that we are talking about a group of appoximately a dozen college students, (there was rarely 100% attendance), meeting each week on their own time to debate, declaim and read original essays to each other, decide on public performances to be presented by these same colleagues, be completely loyal to the group officers, accept frequent peer criticism, pay fines to the group treasury, and carry a full load of subjects from the College curriculum. They exercised authority over who could be a member and who could gracefully withdraw ("resign") from the Society. (Duffel, often marked absent, was "again received as a member" by a resolution passed on April 2, 1872.) This student Society must have been prestigious on campus. Actually, the entire student body must have been aware of who these leaders were, and how they were driving the Public Performances, as well as other events at the College.

"Some of the gentlemen presented to the Society the titles of their exercise for the coming May public performance which are found below: List of Subjects: Thesis: Which is most valuable, physical or moral courage? Mr. H. Brunot; Poetic Recitation-Avery, Mr. McCarty. Debate: Which country suffered more, Ireland or Poland? Affirmative: H. Tiernan, H. Dufour. Negative: L. Leche, H. Stewart. May carol: H. Dufour. The following gentlemen failed to present their subjects to the Society and were consequently fined: Mr. Prudhomme, 25 cents; Mr. Jesson, 25 cents; Mr. Curtis, 25 cents: Mr. Curtis was also fined 25 cents for absence" (March 27, 1872).

We find out on May 1 that not all members really like the Public Performance scheduled for the fourth of May, and some have to be coerced with the usual peer pressure and/or a fine. It is clear some effort must be made to prevent absences on opening (and closing) night for the forthcoming performance. The Minutes reflect the current thinking of an experienced upperclassman. All members will perform the tasks agreed upon

"under penalty of a fine of five dollars ($5.00)." And again, "In order to check all disorder resulting from the frequency of the absence of the members from the stage, it was resolved that during all the time of the entertainment on Saturday May 4th 1872, six members at least be upon the stage, and that no member except the Marshall and those on the committee of invitation and reception, be absent from the stage more than a quarter of an hour under penalty of fifty cents."

Whatever it was that needed so much legislated encouragement for the May program probably was not necessary when it came time for a very clever satire on their College lifestyle on July 15, 1872. It was preceded by a formal-looking invitation and seems to come as a relief to show there was something on campus besides formal exams and serious literary work. This was to be fun.

> Larf an Gro Phat, Pass Christian College Hall, July 15, 1872, You are hereby invited to exhibit your graciously formidable visage before our awfully jocund tribunal, there to witness our mysterious discombomborations on the 15th at half-past seven, P.M. Sir Pat DeCorque, Sect'y

The Committee of Reception for this farce was Sir Whiskerando Sombrero, Sir Punch de Cocktails, and Pontifex Minimus Dollyn de Vardenne. No actual names are used throughout the evening. Of course, the band played "moosic," a greeting was extended by Pontifex Maximus Highcockolorum and this was followed by poems, recitations, piano pieces, and a homily by Sir Hiram Phon Snooke. The highlight of the evening was the lampooning debate, The Grand Disquisition, on the topic, "To whom is the present generation more deeply indebted, Josh Billings or Artemus Ward?" Debaters were, for the affirmative,

Sir Sombrero, Sir Jack Bokarde, and Sir Archy De Toothpicks. The negative was handled by Sir Snoozenberry, Sir Pat De Corque, and Pontifex Minimus. There was more "moosic" (flute and piano), a poem, and a Grand Operatic Gorus by the Choir. A scene from the House of Representatives, an adieu by the Pontifex and additional "moosic" by the band ended the progra. (N.O. District Archives).

As the administrators changed, both for the College and the Literary Society, and the talent and time schedules and course loads varied from session to session, so did enthusiasm for stage performance. We know that for generations these public Brothers' schools performances for parents, faculty, clergy, fellow students, friends and supporters, have been liberally covered by the press and reported in local newspapers wherever we have schools. This is especially true of the New Orleans papers, reporting on Pass Christian College events. Public declamations were common, and poetry recitations spoke well for the teachers and the school. Brother Maurelian saved numerous such programs and one can see a trend in common appearances of program topics in the Brothers' St. Louis and Memphis colleges. This may be an early first insight into the genuine Brothers' Boys —they really did not always willingly seek the main stage, with all due respect to their proud parents. Could there have been stage fright in the 1860s? Probably. Anyway, throughout the Irving Literary Society Minutes there are references to members' changing from one topic to another or just failing to perform on a particular occasion.

Because this particular 1872 group had had some difficulty with the May Public Performance for which the fines were imposed, Brother Leonidian "handed to the Society for approval the following order of exercises for the Christmas debate." Leonidian's program for "approval" assigned the debaters; a poetic recitation, Burke; an oration, Curtis; a eulogy, Hogan;

essay, Prudhomme; and a Christmas Carol, Elder. Other jobs were the usual reception committee, invitations, music, etc.

Once again, as in May, this December group had to pass legislation that no one should be off stage for more than a quarter of an hour (December 12, 1872). They held a rehearsal and some were not well prepared (December 14, 1872), so they had to hand in their papers to Brother Leonidian the next Sunday morning before noon!

Another aspect of our introduction to, and analysis of, the Irving Literary Society of Pass Christian College, is its less obvious effect on the College. The concept of this Literary and Debating Society having the effect of a student governing body is apparent in the following enlightening entry for April 24, 1872. "At the regular meeting of the Irving Literary Society, held on this day, all the members were present with the exception of the Rev. Bro. Leonidian. Some vague rumors that some boys of the institution were contemplating the destruction of our Chinese lanterns on the night of the 4th of May, having been reported to the Society, the Marshall was requested by the President to make a diligent search in the school for those dangerous weapons styled "nigger shooters" (sling shots), which might be concealed by the boys. The Marshall was also instructed by the President to attempt the recovery of whatever lamps belonging to the Society might be presently in possession of any boys."

We notice the Brother's absence is always duly recorded. As in any college, rumors spread quickly; there are some missing lanterns which may be dangerous in the hands of youngsters. We see non-Society students are referred to as "boys," not as gentlemen. The outcome of this incident is unreported in subsequent Minutes.

There is a rare reference to a "religious exercise" on May 1, 1872. "Owing to the fact that religious exercises precluded the Society from holding the meeting at the regular hour, the Society

did not assemble before 1/4 to 7. Several gentlemen were late and were subsequently fined."

The November 21, 1872 ILS meeting was unique and did not follow the usual inevitable series of exercises. "The President of this institution then entered the meeting room and addressed the Society a few words demanding if the members of the Second Collegiate Class were entitled to the privilege of membership of the Society; he, being informed that they were, retired." The President would have been Brother Stephen of Jesus and his presence there that day marks the only recorded time he visited a Society meeting. Again the Minutes of the Irving Literary Society of Pass Christian College tell us a great deal about the inner workings of the college. They show us dynamic young men in constant motion and Brothers conducting an efficient, realistic, well-taught, literary-debating Society.

The ledger itself is quite frail after about 126 years of lying around in dry vaults. The observations of this reader were greatly influenced by various personal styles and talents in the domains of penmanship and neatness. Some Society Presidents and their Secretaries are scrupulously clean and neat, other terribly sloppy, with indecipherable scribbling, poor note-taking, leaking ink, stubby lead pencil marks, and much obvious carelessness. Some entire pages have been removed, others destroyed by scrawling nonsense. All in all, the ledger contains what those teenagers wanted us to learn about them. They are extremely bright, excellent spellers, fine recorders of club rituals, respectful of their peers and elders. There is not one off-color joke, comment or slogan throughout the text, and every reason to believe that the Society was a most successful form of group learning. Any college, anywhere, could be proud of such a bound book of Minutes of their leading students conducting voluntary post-Civil War weekly intelligent academic discussions.

With regard to religious exercises and public devotions we can get a kind of perceptual sketch from the work of Sister Bernard of the Sisters of Mercy. She describes a typical Corpus Christi procession through the town with the integral participation of the College students.

> There were those events of the past which should never be forgotten because of the beauty and the spiritual gladness that such events placed in the hearts of the townsfolk and their visitors and tourists alike. One spectacular religious affair dates back more than a century. Raising nostalgia for Sacramental celebrations was the beautiful and splendid event which once was performed by the celebrants of the Pass Christian. This splendid drama took place during the years of 1870 through 1875.

Sister then goes on to explain the feast of Corpus Christi which she says has "been lost to history." The whole town converged at Front Street, now Scenic Drive, to people-watch or participate in the procession. They walked from the church westward to the College, under triumphal arches hung with garlands of flowers, past wayside altar stations along the bluff overlooking the anchored fishing boats.

> Dressed in fine uniforms were the cornetists of the College Brass Band, who accompanied the banner carriers as they sounded the grand chorus of Lauda Zion. The melodies were in cadence with the hovering seagulls and the murmuring waves rolling along the beaches.

The procession ended in the College chapel with the boys and Brothers singing the final hymns. This traditional feast was in vogue in Pass Christian until the College closed in 1875 (Mother Mary Bernard, 34).

CHAPTER 4
THE SCOURGE

Generations of Christian Brothers learn of the plague, yellow fever, when they study the Institute in the South. Seldom is the exact nature of the disease mentioned. It was an affliction memorialized in monuments to those who died in various cities where Brothers served. To speak of Pass Christian College is to speak in depth about the Brothers and their experiences with this ghastly bane. We begin with a definition.

Yellow fever is a non-contagious, infectious disease, caused by a virus. It is characterized by high fever and jaundice. Research indicates that diseased monkeys of Africa and tropical America are the primary source of infection and that carrier mosquitoes transmit the infection to humans. When infected mosquitoes invade a populated area they feed on the blood of humans and are the chief transmitting agents in epidemics such as the plagues that descended upon the Gulf Coast. The adjective "yellow" derives from the fact that when the liver degenerates there is an accumulation of yellow bile pigments in the skin.

Many Brothers died quickly from the disease because the incubation period of the disease is only three to six days. The onset is sudden, with typical symptoms of headache, backache, and, of course, fever. These pains are accompanied by vomiting and general nausea. After the beginning fever, the temperature returns to normal and the infected person may think the worst is over. About the fifth day the temperature again begins to rise and the victim really knows he is very sick. This second stage brings jaundice, and vomiting of blood, the typical "black

blood" of yellow fever. The degeneration of liver, heart and kidneys then occurs quickly. Death to the victims on the Gulf usually came between the fourth and eighth day. If one recovers, the disease never recurs.

No treatment is known for yellow fever. Vaccination is currently required for travelers to certain regions of the world (Weller and Thompson). But from 1793 when 4,000 people died of yellow fever in Philadelphia until 1900, there was little holding back the dread disease. Twenty-five thousand died in Spain in 1810, and in 1822 thousands fled New York City when the plague came there. Around 1843 it came down through the Mississippi River Valley. At least 13,000 died (Williams).

In 1778 it had hit the South. In New Orleans 4,500 died and in Memphis, 5,150. Then Cuban Physician Carlos Juan Finlay discovered that the mosquito *aedes aegypti* is the yellow fever carrier. He published his results in 1886. His research was pretty well ignored until 1900. At that time Army pathologist Walter Reed established that yellow fever is caused by the bite of an *aedes aegypti* which had been infected by the yellow fever parasite, just as Finlay had observed nine years before. This discovery led to the creation of a vaccine and, incidentally, made possible the healthy completion of the Panama Canal (Williams).

Several Brothers died of the fever with little warning. Brother Gelisaire became sick on a train bound for New York. He was taken off the train near Montgomery, Alabama, and died alone in a hotel room. Brother Piperion, (Francois Audibert, 1807–53) died at the wharf while awaiting the boat to St. Louis. Brother Hugh of Mary (James Reade, 1829–51) died at the age of twenty-four and was buried the same day. Brothers Joakim of Jesus (William Condon, 1819–53) and Ezechial, (Georges Parent, 1831–53), were hastily buried two days later. New Orleans averaged over a hundred deaths a day. It was estimated New Orleans lost 9,000 to yellow fever.

Mrs. R. M Colquhoun, nee Mary Rosella Parker, became a welcome benefactress to the Christian Brothers during the 1853 epidemic. She had lost her husband very suddenly and the local pastor, Rev. Father de la Croix, introduced her and some friends to the Brothers at St. Mary's College in New Orleans. She noticed the Brothers were not attending Mass as regularly as usual because yellow fever had entered the community. Upon suggesting to Brother Andronis, the Director, that she and some friends were able to nurse the sick, he explained that women could not be admitted to the Brothers' rooms in the house. The good lady then discovered from the laundress that the Brothers were lacking a sufficient supply of underwear. She bought material and had underwear made. She dropped them off at St. Mary's College with a verbal message for the Director, explaining this was underwear for his community (Brother Maurelian, "Historical Notes," 3). In 1909 a thoughtful newly retired Brother Maurelian visited eighty-eight-year-old Mrs. Colquhoun in her New Orleans home. Maurelian reports to Brother Assistant Clementian that she never stopped praying for a Deep South return of the Brothers (Battersby, *Brother Maurelian,* 129).

Concerning the days of the Civil War, Brother John the Baptiste, Director in New Orleans, wrote: "It would take too long to speak of our troubles during the war. Never was a community so tried. We were reduced to eight Brothers and were overwhelmed with work. Yet God watched over us. The academy, supported only by feeble resources, continued to exist under the guidance of Divine Providence" (Angelus Gabriel, 223).

During the War the Brothers experienced some exhausting times. The Northern blockade made medicine and food scarce. Quinine for malaria was ten dollars an ounce. Coffee was going for $100 a sack, in gold. Coffee substitutes were found in barley, acorns, etc. Where salt pork was available it cost fifteen dollars a pound, and was not always edible. Other meats were

unattainable. Flour and bread were sometimes sent to the College by generous benefactors, one of whom was a Mrs. Margaret Haughey.

When U.S. Admiral Farragut succeeded in taking New Orleans, chaos erupted. Under the Confederates the Brothers had not been officially disturbed in their work of teaching. But when the Federal troops assumed authority ordinary people joined in making life difficult for the occupiers. Foods of all kinds, sugar and molasses, were destroyed; cotton was burned, all in the hope that the Federals would gain nothing of use from the city. An order went out from the newly arrived Northern "authorities" that the Brothers could just as well be drafted for army service. General Banks countermanded that idea (Maurelian, "Historical Notes," 5).

In Federal coastal maneuvers, nearby Mobile Bay, not the Pass, was a principal objective because of its sheltered harbor. Mobile was captured in April of 1864, which marked the closing of the entire Gulf Coast east of the Mississippi River to Confederate shipping and blockade runners. It was here that Admiral David Glasgow Farragut issued the orders: "Damn the torpedoes! Full speed ahead." In truth, the object that had sunk the Tecumseh and brought on a slogan, had been a Confederate *mine,* not a *torpedo.*

Yellow fever began again in 1867, when thirteen Brothers were taken by the plague in Pass Christian and five in New Orleans. Ten of them died within a six week period. Between 1853 and 1874 thirty-three Christian Brothers died in the South.

A simple explanation for what happened at the Pass would be to say that a great yellow fever epidemic wiped out nine College Brothers, and an economic depression followed the horrible Civil War. Result: the College folded. But there are many kinds of scourges and Pass Christian College seems to have had several kinds of affliction and calamity besides the

infectious yellow fever. The first disaster was, of course, the loss of Brothers to the terrible virus. A second community-related "fever" was the loss of Brothers who withdrew from the Institute. This kind of loss is known by many names among religious: the "dreaded D & D disease," loss by Death and Defection; "quitting," "dumping;" and the French plain and simple, *"sorti,"* he left.

A third aspect to the "scourge" was the decreased attendance of students at the Pass. This meant less income to the College for faculty salaries, interest on loans, and general upkeep of the property. Many students became ill, naturally, and could no longer attend even if they had the money. But the war, its accompanying calamity, separation of families, destroyed properties, breakdown of law and order, etc., kept children from following the ordinary school schedule. The closing of the Brothers' Southern schools caused great sorrow throughout the Districts and among the parishes and remains to this day a misfortune to which the Institute is still adapting.

Chief among the other social issues of the 1840s through to the 1860s was the constant stream of immigrants. This veritable tide was alarming to many Americans. It was evident that many of the newcomers were convicts, ignorant and poor, who soon became criminals and/or paupers, and who definitely required public relief. It was thought despotic foreign states were actually purging themselves of undesirables and thus weakening the United States. But corrupt politicians saw an opportunity to manipulate them through the naturalization process and into the polling booths. The Church was busy settling people in the Mississippi Valley and thus extending its influence in that area. John Carroll had become Bishop of Baltimore in 1790 with 30,000 Catholics and thirty priests. Soon French Bishops ruled dioceses in Boston, New York, New Orleans and Bardstown, KY. Bishoprics were established in the South and entrusted to

Irishmen. As we have noted, the Catholic Church's growth came not through conversions from Protestantism but through immigration. In 1850 the Church recognized 1,600,000 Catholics. In 1860, when the Brothers became active in the South, there were already 3,100,000. Seeing this and other events, the Order of the Star Spangled Banner of the 1850s had as its main desire "to place in office of honor...none but native-born Protestant citizens." A contemporary slogan was "America for Americans." Nativism became the fad. Others asked, "who are Americans?" The critics of Nativism said Americanism can be defined as a characteristic acquired, not by accident of birth, but by dedication of loyalties, forswearing all other allegiance. A. M. Schlesinger, Sr., also asks, what then is the American from the historian's point of view? "The answer, briefly expressed, is so simple as to be a platitude. This 'new man' is the product of the interplay of Old World influences and New World conditions." This sums up what we observe on the Pass Christian College faculty and staff (Blake, 172, 202).

In the midst of these national trends, in the Church and in national politics, the yellow fever problem was generally the center of College Brothers thoughts. Nothing could distract from it. "One of the most crucial periods of my life was that of September, 1867 to February, 1868, when we lost eleven Brothers to yellow fever" (Brother Maurelian, "Historic Notes"). During this period at the Pass there were thirty Brothers in the house and eighty boarders. The custom was to have two nurses for each ill person, one for day, one for night. Brothers Urban, Savinian, and Arsenian, and two boarding students had to be taken care of at the same time for yellow fever. (Urban and Savinian were buried the same day, September 14, 1867.) Maurelian thought it looked like the end of the world. He suggested to the Brother President that classes should be suspended until after this crisis of terrible illness. Maurelian felt that the disease could spread rapidly among

the boarders. Isaiah objected. Maurelian observed that the College management would look bad if many more boarders became seriously ill with the virus. Isaiah finally said classes would be canceled for the time being.

The gathering of large groups was discouraged at epidemic times. That meant chapels were closed, Masses were canceled, confessions postponed. The people fervently believed the fever was passed from person to person by close contact. Six additional Brothers eventually became ill. Although Maurelian survived his bout, he lost his voice completely for three weeks and suffered from ulceration of the larnyx. The press, however, still believed what even a tourist board would have questioned. Something about the Pass seemed to make people think it was wonderfully invulnerable. In a story headlined "No Fever at the Pass," the College physician, Dr. C. B. New, wrote in the *New Orleans Times* of September 22, 1867: "It will be seen that the only cases of yellow fever known in the College were brought from New Orleans, and the purity of the atmosphere, and the general salubrity of the climate at the Pass seems to have precluded the possibility of their becoming contagious. There is now no sickness whatever in the College." The editor adds: "Dr. New does not anticipate any visitation from the epidemic which so sorely afflicts New Orleans."

The press was generally very kind to the College Brothers even in times of serious difficulty: "The College has been peculiarly fortunate, the sobriety of the Pass preventing any general infection. The institution has, however, borne its share of suffering and we are informed that one of the students from Red River, (Louisiana), is so ill that he is not expected to recover" (*New Orleans Times*, 13 October, 1867).

War, sickness, falling enrollment, financial depression—these were difficulties enough for any college administration. But on top of all these there was one outstanding aspect of doom

still to be discovered: administrative mismanagement. Maurelian put it very succinctly many years later when Brother Gerardus asked him to write a review of Pass details: "Had a prudent and conservative Brother been at the head from the beginning, we would probably still be in possession of the college and have one of the most valuable properties in the South" (Sheel, Letter to Brother Gerardus, 9 March, 1914).

Brother Gerardus Camillus, (William Dwyer), was the much respected Provincial of the St. Louis District from 1899 to 1909, and of the New York District from 1909 to 1915. He was born in Fabius, New York, and had entered the Institute in Westchester, New York. He was the confidant of many Brothers, kind, but firm when necessity required an unpopular interpretation of the Rule. He retired in Glencoe, Missouri, and spent his remaining years giving occasional conferences to Junior Novices and Novices about the living history of the Institute. He died in Glencoe at the age of 88, on August 20th, 1946. Many Brothers regard him as a saint.

Brother Gerardus was a trusted confidant of Maurelian, who had the ability to write realistic history. In the case of Pass Christian College, he was writing some forty years after the events which he had witnessed. By using his scrapbook collection and his many letters and notes, he tells a coherent story with fraternal responsibility. This is hard-won knowledge he is sharing with us.

It seems a great deal of money, for that time, had been borrowed by the College. A sum of $7,500 was borrowed from Eugene Kelly, the New York banker, (through New Orleans contact, Thomas Markey). Fortunately for Kelly, the principal was paid, but the accumulated interest ($2,375) had not been paid before Brother Isaiah withdrew from the Institute in June, 1871. Before that date, however, some good New Orleanians generously mortgaged their property so that Brother Isaiah could readily

come up with additional College funding. However, he sadly neglected to reimburse these good people by putting off any repayment for extended periods of time. At one point Isaiah told the County Clerk of Mississippi City that the mortgages had been taken care of, and asked the Clerk for a certificate to that effect. Thomas Layton of the Southern Bank of New Orleans knew otherwise, of course, and Isaiah's banker/friend Thomas Markey referred to the Brother President as "a damn thief." (ibid.)

Isaiah was a mover and a shaker in Pass society, no doubt about that. He had influence, local power. He was still wearing the conventional three hats religious orders have since gone to great lengths to avoid placing on any one head: Director of the community, President of the College, and Visitor of the District. And he had no one to keep the books! To give the reader an idea of Isaiah's personality, here is what a writer for the *New Orleans Times* had to say after meeting the College President: "I had the pleasure a few days ago of strolling in company with Brother Isaiah, the very popular and affable Rector of the Pass Christian College" (June 24, 1869). Affability, as we all know, can cover some strange incongruities. The same writer adds: "I am glad to add that the college at present is in quite a prosperous condition" (ibid.).

Unfortunately, however, whatever cash they had at any one time seemed to be in the affable man's pocket, financial planning and accounts in his head. He was not prompt in paying debts, he was often absent (because of one or two of those three big jobs), and he was inconsistent and arbitrary with his staff. Brother Maurelian: "He had made no record of the notes he had given nor of the interest paid until I had occasion to call his attention to a certain note and interest. He then suggested that I take the books and make the entry, and when I asked him about the previous notes and interest he told me that he had never thought

of it and asked me to hunt up all notes and receipts and enter them. It was a sorry job, and who can tell how many notes and receipts were lost?" (ibid.).

Drastic changes would have to be made and Maurelian informed Brother Facile, then Assistant to the Superior General, in Paris. Facile, of course, notified Isaiah about Maurelian's seemingly justified complaints. Isaiah and Maurelian then had a serious conversation in which Maurelian told Isaiah that these were the same things he had been mentioning to him from time to time and nothing had been done so it seemed time to consult Facile.

The community Brothers rarely saw their Director/ President for daily conversation or for those required redditions, or private talks when the Brother could be asked to give an account of his community life, and seek advice or consolation from the local Superior, Isaiah. It seems the coutumier, the schedule of daily community events, prayer times, etc., was being neglected. There was little order in the community house. Because Isaiah wore the key hats there seemed to be no way to rectify mistakes and restore community life. This would have been an arduous task in any house, but was especially true of communities attached to boarding schools where so many Brothers were occupied at numerous tasks at all hours of the day and night.

What was community life like within the confines of the Pass College? Well, one hour after rising there was morning prayer, recited aloud in chorus. Then the subject of Mental Prayer was read followed by a half hour of silent meditation. Later there was Mass, thanksgiving, special prayers in honor of the divine infancy, and six decades of the rosary. Around lunchtime there was another group recitation, the Litany of St. Joseph and time set aside for the examination of conscience. In the evening one hour was devoted to Spiritual Reading and Mental Prayer, a half hour for the study of Catechism, and lastly, night prayer, again recited aloud as a group. For all these prayers there

was, of course, a special Christian Brothers *Manual of Piety*, containing all the prayers any Brother would ever have to say either in private or with the group.

Hours for sleeping and recreation were specified as was the book to be read aloud during meals: the *Management of the Christian Schools.* The school system assumed classes were conducted until at least four o'clock; supper/dinner was European time, 7:30. The bell for retiring was sounded at nine o'clock. There were many special spiritual activities, "exercises," depending upon the Church calendar and the day of the week: litanies, processions, Benediction of the Most Blessed Sacrament in church, Lenten observances, etc. School work naturally provided many spontaneous events which made the daily life of the Brother fulfilling, challenging, and exhausting. The Novitiate Register for New Orleans and Pass Christian, both in the same book, for the years 1862 to 1868 has thirty-seven names inscribed. Well over half of those withdrew from the Novitiate year-long training program during the yellow fever years, undoubtedly having had to attend several funerals of older confreres as part of the contemporary liturgy.

We know Maurelian was very serious about the Pass College community coutumier in general, and finances in particular, because he asked his Visitor, Patrick, in New York, for a change of assignment. And this is where the difficulties between the President and his V. P. become perfectly clear. Maurelian: "When I met Brother Patrick after, he asked me why I did not go to Manhattan College when he sent me an obedience. I told him I had never even heard of the obedience. Brother Patrick said he had sent two obediences" (ibid.).

Quite naturally, Isaiah was not thrilled to learn his V.P./Sub-Director had exposed his disorderly community life to the Paris Superiors, and had conveniently failed to deliver Maurelian's mail. Since he was, after all, the Visitor, he had the

right to re-assign anyone anytime. So Isaiah promptly assigned Maurelian to be Sub-Director to Brother Director Ambrose at St. Mary's in New Orleans. Further, Maurelian was to do fund-raising for the Pass. We can imagine how this was regarded by the St. Mary's community, having a man come to do "collecting," as Maurelian called it, for another College, while residing in their house. The St. Mary's Brothers called Maurelian's task "a secret mission," that is, one that they were supposed to know nothing about while he conducted his "collecting" for the Pass. Now the tables were turned and Ambrose wrote to Facile, this time complaining about Maurelian's "secret" project. To say the least, there was enough disconcerting behavior and hurt feelings to go around through both houses and on to far-off Superiors in Paris. (ibid.)

Two other examples of troublesome phenomena help us realize the perverse and embarrassing situations the community and college had to oversee.

A certain unnamed Brother had to be deported from the Christian Brothers' communities in France for a serious offense against conventional society. The expression of the day was "he had committed himself badly." He was sent to Canada where he committed the same unmentioned offense, and so he was sent to the Pass. He now came under the authority of Brother Director/Visitor Isaiah. He must have been an obsessed and obstreperous fellow with outrageous habits for he was forced to flee the Pass in the night in order to avoid being mobbed.

A second example has to do with school conduct, not Brothers' community life. There were in the College, seven young men described as "roguish and immoral," who caused a good deal of disorder among the students. The Brothers urged Isaiah to expel the culprits and restore order. Isaiah decided to merely "talk" to the boys and in so doing undermined the authority of the classroom teachers. Eventually the offenders had to be sent away after what was called "irreparable harm."

June 1871 arrived. Brother Isaiah decided to depart. He told the community he was going to New York for a retreat and would be back in six weeks. His idea was to withdraw completely from the Institute of the Brothers of the Christian Schools with a proper "dispensation," and begin studies for his eventual goal, the priesthood. To accomplish this he would need the total support of the local Bishop.

During these troubled years of the College at the Pass the Brothers were fortunate to have William Henry Elder, (1819–1904), as Bishop of Natchez. He had been consecrated Bishop in 1857, and at that time the diocese included the entire State of Mississippi. During the War Between the States Bishop Elder had made a name for himself in 1864 when the Union General occupying Natchez, decreed that prayers should be publicly said for the Union forces. Elder refused to have that prayer said in his parishes and was imprisoned in Vidalia, Louisiana. He appealed to Washington, D.C., and the decree was rescinded. He personally ministered to yellow fever victims, was infected, but recovered from the disease. Elder later became Archbishop of Cincinnati and died there in 1904.

Bishop Elder knew Isaiah, of course, as President of Pass Christian College. The President, being ever gracious, had presented the Bishop with a gift of $100 to assist in his expenses when traveling to Rome. The plan was that Elder would petition Pope Pius IX to grant Isaiah a dispensation from his vows as a Christian Brother. Then Isaiah would be a quick study for one year and be ordained for the Natchez diocese. Pope Pius IX was a very good friend of the Christian Brothers. Two years later, July 10, 1873, he declared the founder of the Christian Brothers, John-Baptist de La Salle, Venerable. Pius is famous among the Brothers for saying on one occasion: "Your Institute is a wonderful thing in the Church of God" (ibid.).

When Pius received the official request he consulted with leading Brothers and they made available Isaiah's tour of duty and positions he held in the Institute. When Elder returned for the Pope's decision this is what he heard: "It is contrary to all that I have ever heard or learned, that a professed religious who has been in the service twenty-seven years is called by Almighty God to leave that Order to embrace a different state of life. I cannot in conscience grant the dispensation you request" (ibid.).

Elder called upon the Holy Father once again and asked for the dispensation. This time the Pontiff replied: "If you wish to do so, I give you my power. I cannot do it" (ibid.). So Elder used the power having been given him by the Pope and signed a dispensation. Diocesan priests did not regard that dispensation as valid. But Isaiah was on his way, so to speak.

By this time the Pass Brothers realized their President, who had been dispensed of his vows as a Christian Brother, and who wanted to be ordained to the priesthood, had departed the College and the community leaving them in an appalling predicament. They had been left with compromising reports of his personal conduct as well as factual records of the debt problem.

Once again, Maurelian, ever the diplomatic troubleshooter, comes to the fore. He decides to astutely ask Bishop Elder how well he really knows Isaiah. Maurelian asked: 1. Did he know that Isaiah had left Pass Christian College $80,000 in debt? 2. Did he know of the reports that Isaiah had been seen staggering around New Orleans under the influence of alcohol? 3. Did he know of the rumor that college students had met him in a house of ill repute?

Elder had been advised that all debts had been taken care of satisfactorily. No, he had not heard of the other faults, but he would certainly talk to Isaiah about them. At the next visit Elder told Maurelian that he asked Isaiah the three questions and Isaiah had admitted them all.

Elder then gave Isaiah an "exeat," a severe order to exit, and told him not to return. Enterprising as usual, Isaiah set out to find a Bishop who would ordain him, but had poor luck until he found the Bishop of Marquette, Michigan. Here he was ordained, says Maurelian, because "the Bishop was caught napping" (ibid.).

Battersby reports that Brother Isaiah (Hilary J. Rousseau), who was thirty-five years of age on the 1870 census list, was unsuccessful in his attempts to become a priest. Maurelian here correctly states Isaiah was ordained, however inadvertently. According to the Marquette, Michigan, Diocesan Archives, the former Brother Isaiah was actually a very successful priest. His record is outstanding, just as it was with the Christian Brothers. In 1876 and again in 1878 he was the Pastor of St. Peter Cathedral in Marquette. Between those years he established a new parish, St. Mary. From there he went on to become Pastor of St. John the Baptist Parish in 1879; establish a new mission at Menominee Mines in 1880; and Pastor of John the Evangelist for seven years, 1881–88. In 1889 he traveled abroad. When he returned after a year he was made Pastor of St. Ignatius Loyola Parish, in St. Ignace. His last posting was as Pastor of St. Ann Parish, Menominee, until his untimely demise on November 19, 1891. Father Rousseau was buried in Bourbonais Grove, Illinois. The retired Bishop of the diocese, Rev. Ignatius Mrack, (1810–1901), whom Maurelian says "was caught napping," officiated at his controversial priest's burial. Thus, as far as we know, the irascible former President/Director/Visitor, who withdrew from the Christian Brothers at the height of perplexing College and District predicaments, achieved his goal against stupendous odds. He died a diocesan priest far from the Pass, far from his former confreres.

It may be difficult for one to imagine the disorganized President of mismanaged Pass Christian College about whom

Maurelian writes as the same man who built residences and a parish school during years of faithful service as a diocesan Pastor. Rev. Antoine Ivan Rezek, Marquette's diocesan historian, recalls Father Rousseau's virtues as "stern," "strict," "rigid," "zealous," and "conscientious." As Brother Isaiah he was the "successful," "popular," "affable," college President, who could not set up his school's accounting system, and who fled to a "retreat," never to be seen again in the Natchez/New Orleans area.

For what are now obvious reasons, the newly appointed Visitor of the newly created St. Louis District arrived on the scene and stayed in the Pass area for the entire month of September, 1871. Brother Edward (Narcisse Regaud, 1836–98) was to be Visitor for five years, 1870–75, during the troubling Pass times. After Edward, Romuald (Jean Pierre Lentz, 1830–96), took over as Visitor of the St. Louis District in 1875 after completing just one year as the Superior of the Baltimore District. He completed one Deep South three-year term ending in 1878. Niceas Bertin did not take over as first Visitor of the New Orleans-Santa Fe district until 1916. So during the founding years of Pass Christian College, Isaiah, and then Stephen, both from New York, were Visitors of "the South," meaning the several schools in New Orleans besides the Pass College. In historical terms, the parish schools in New Orleans and Pass Christian College were a package deal and hence the parish grade school problems were a major concern for the President of the Pass College and, of course, for the contemporary Visitor of the District.

The Pass Brothers and their Visitor were now faced with the perplexing task of continuing without their distinguished President, who had been very well known in various circles of Pass Christian/New Orleans society. Brother Edward's presence in town was not exactly a secret and most likely neither was his main reason for being there right after the College President has

left for good. The August 27, 1871 *New Orleans Daily Picayune's* shows how one reporter was on top of things at the Pass: "Brother Edward, the Provincial of the Christian Brothers, has just arrived at Pass Christian from St. Louis, and is engaged in thoroughly reorganizing this institution for the coming season commencing October 2, 1871. The faculty of Pass Christian College proposes issuing a circular at once in which a satisfactory statement of the standing of the College will be given to the public. Letters should be addressed to Brother Edward, Provincial, Pass Christian College, Pass Christian, Mississippi."

In this way any one who was interested could find out about the "reorganizing," and await some kind of explanation, a "statement of the standing" of the College soon to be published. Anyone who wanted to offer suggestions (or consolations?) was invited to address the Provincial personally. It is apparent that the terms for local Superior, Visitor (French) and Provincial (American), were being used interchangeably.

It was at this time that Brother Geoffrey arrived to take over the Presidency. Maurelian, ostensibly the most qualified, is already in Edward's mind as the President of the new Christian Brothers College in Memphis. Edward lets him help out in the ensuing mess, but Maurelian is not long for the Pass after this. Geoffrey, new to the region, tries to fill Isaiah's shoes. He was, quite naturally, appalled by the chaos in the accounting department, as was Edward, no doubt. But the man who was supposed to help both Maurelian and Geoffrey was Brother Anthimian (Jean Damnon, 1818–79), whose job it was to check on daily expenses and bills, while Maurelian worked on outstanding debts.

In the spring of 1872 this Brother Anthimian (Jean Damnon) wrote Brother Assistant Facile a rather cheerful letter which opens with the idea that Facile will like what he is about to read. Anthimian then goes on to give a short summary of Pass

school finances together with comments about other Brothers' schools. He ends this way: "Except for recreation which was poorly run by the first prefect Brother Jean Armenio... the establishment is going well. The refectory is cleaner; we waste less then one-tenth of what we used to. I have installed my system (underlined by Anthimian) which succeeds 'assez bien'" (Letter to Brother Facile from Brother Anthimian, 27 April 1872). When this young Jean Damnon was given the religious habit in 1843, his religious name was Brother Pierre-Martyr. Somehow, after coming to the States from Lyon, France, he had his name changed to "Anthimian." His Necrological Notice simply says, "nomme d'abord Pierre-Martyr," ("at first called Pierre-Martyr"), with no explanation as to why he is so difficult to find in the records. At any rate, he had been a Novice Master, a teacher of Christian Doctrine and an experienced math professor. His Pass assignment is completely overlooked in his brief biography (Number 396, 1879). After two frustrating years at the Pass, this math professor went back to St. Mary's College in New Orleans. He is buried in Paris, France.

Maurelian was busy with his debt accounts and discovered the College was $80,000 in debt. He was in a stressful situation along with Geoffrey, the new President, and Anthimian, math prof accountant. The three Brothers tried to work it out in the community, but Geoffrey did not adjust well in the crisis. One day he just broke down in tears, and summarily departed the Pass. Brother Leonidian, (the ILS moderator), became interim Director and President on August 5, 1871. The $80,000 "ballpark" figure mentioned by Maurelian worked out in this manner: $6,000 due the Brothers of Montreal, $18,000 to the Procure of New York, $13,000 to the St. Louis District, and $43,000 to various friends in New Orleans.

The Superiors then appointed Brother Stephen of Jesus (Damase Gosselin, 1803–1904) who had been director of the

community at Second Street, New York. He came into the Pass as Director and Visitor in 1874. He had complete knowledge of the Pass problems and the financial morass that the Diocese and the New Orleans Catholic schools were in. He was no doubt discouraged by the entire financial and personnel confusion and disorder in which his term as President was involved. The diplomat, Maurelian, the stalwart and dependable Vice President, had, in the meantime, been made President of the new Christian Brothers College in Memphis. Brother Stephen, Provincial of the South, "saw no way out of this difficulty except to close all the schools at the end of June, 1875" (Brother Maurelian, "Historical Notes," 7).

Local Brothers, shocked and angry, (especially Brother Cadoc, whose St. Joseph School in New Orleans had been included in the Pass closure), cabled Paris Superiors. The reply from Paris, most likely cautioning patience and overruling the closure order, "came the day after the school was closed" (Brother Maurelian, 1914). Brother Cadoc (Antoine Frieschi) was an outspoken Brother, who was born in Prussia in 1839, went through the Novitiate in Montreal, and died in Ammendale, Maryland.

The Brothers on the Pass Christian College Board of Trustees were John the Baptiste (Toussaint Dufresne), Julian Philip (Joseph Shaw, MD), Denys (Thomas Murphy), and the V.P. Leonidian (John Kilkenny). Brothers Stephen and Leonidian broke the devastating news of the closing of the College and the New Orleans schools to Bishop Elder, after the fact. The Bishop was furious. He and Maurelian were able to meet several times in future years, and Elder continued to express long-term bitterness about the Pass closing and the abrupt manner in which it was handled.

To simply say "the College was closed" would be to omit the very human behind-the-scenes maneuvering that must have

evolved from so much community/school turmoil and sickness. One aspect of this controversial decision to be rid of the impossibly confusing Deep South schools is the fact that once again Maurelian is in the midst of the negotiations. Upon Isaiah's hasty departure in June 1871, his Vice-President had stepped up to conduct some crucial fund-raising. For this emergency situation Maurelian was President of the College, as witnessed in an 1875 agreement which referred to his 1871 borrowing. The 1875 handwritten agreement states in part: "This Agreement made and entered into this tenth day of April AD 1875 between the Pass Christian College of Pass Christian in the County of Harrison in the State of Mississippi...that whereas the said Pass Christian College a corportion as aforesaid by George Scheil (sic) known in Religion as Brother Maurillean (sic) president thereof on the 7th day of September AD 1871 made executed and delivered..."

From this we know that Maurelian was President 'pro tempore,' (and the future long-term President of Christian Brothers College, Memphis), and had gathered some New Orleans supporters together. In 1871 these "Friends of Maurelian" had taken promissory notes from Maurelian for the sum of $40,000 to pay a pressing debt to a Charles Edward Luthen. These Friends bought forty-five of these notes for from $500 to $1,000, due in twelve months, at 8% interest. John Henderson, who figures largely in the College's future financial dealings, (as well as in the future of the Pass Christian town real estate), took two of these notes.

We cannot grasp a totally clear picture of all the accounting and sales procedures, but it is possible to present some of the publicly known records. During the four years after the Friends took the notes in 1871 from President Maurelian, some of those good people were paid back. Eighteen of the Friends remained unpaid. The April 10, 1875 Agreement referred to above lists the people who still held notes and the amount of each note. These

Friends lived in New Orleans and were not present at Pass Christian to actually sign there, including John Henderson. Four of these people had notes valued at over $2,000. It was clear that none of the parties wanted litigation. So an agreement was finally reached: The College was unable to pay the notes except by selling the property "which is all the means which said Corporation hath to liquidate and pay said money" (*Harrison County Deed Record*: Book 14, 389–395).

Brother Stephen, President, on April 10, 1875, along with his four Trustee confreres signed the Agreement to sell the property. Five of the said "parties of the second part" were unable to write their names and instead made their marks: C. Connell, Kate Noonan, Bridget Rauan, Mary O'Brien, and Mary O'Donnell. Two of the Friends on the list, Raymon A. Bourk and John T. Moore, were officially instructed to advertise and promptly sell the property at auction.

How would we suppose a Brother would explain this important event to his Superior? Stephen wrote letters—in French.

The whole idea of American Brothers writing letters in French to their American Superior, in this case to Brother Patrick, Assistant to the Superior General, says a great deal about the spirit and discipline present among the Christian Brothers. Les Freres des Ecoles was at the time a French Order and the French Brothers assumed all new members would understand that facet of their unique vocation. French was considered "la langue officiel de l'Institute," the official language of the Institute, and was required when communicating with a Superior. Stephen addresses this custom directly in this translation:

My message might have been clearer had I written in English but I know you wish me to write in French. I have been getting out of the habit of it and it shows quite a bit.

Shortly after the April, 1875 sale he was quite sick and anxious to return to New York. In no uncertain terms he tells Brother Patrick what just occurred. The penmanship in this missive is difficult to identify as Stephen's except for the scrawled signature on the left border of the page. The writing is untidy, smeared and confused. Normally Stephen's penmanship was graceful, clear and neatly rounded, easy to read in French and English. He begins:

I received your letter of the 7th of the month a few days ago. I should have answered you immediately but we were so close to wrapping up our affairs here that I decided to wait a bit so as to give you all the details of what I have done up to date since the closing of the college. On the 27th of April the college was sold by the Trustees for the sum of $5,000 and the furnishings for $350....This friend, (Mr. John Henderson of New Orleans), has offered $5,000 so as to encourage others, but just to make an offer therefore for the house with the furnishings thrown in at $350; the whole business is to be documented and notarized in order to comply with the formalities of the law...we can sell the furnishings or keep it as we please; we have full control indirectly over all of it, but to a complete degree in the eyes of the law....That's our Mr. Henderson for you!

Here we note the feelings of the other Brothers who wanted to retain the house, their residence. But Stephen was persistent and convinced them it would be best to sell all.

I consider the house as sold which we should not have been able to do had we left the matter in the hands of those trustees. I did my best, as if the whole of it had been my personal property; it cost me, but I think you won't have any reason to be unhappy with me. All the trustees are satisfied that they won't lose

anything except the interest and that's a lot. I shall not say anything more about the matter till the truth of it all come out, which will be soon—then everything will be clear as regards all the necessary details—St. Mary's will close in July; we shall then have to hand over the house to the archbishop who wants it. (Letter of Brother Stephen to Brother Assistant Patrick, April, 1875)

Who is *this* John Henderson? He turns out to be a very instrumental layman in the life of the Institute in the Deep South. We can trace the name through the census extracts of 1870 and 1880. The John Henderson of New Orleans (there were several, unfortunately), of whom we speak had taken two promissory notes from Maurelian at $1,000 each in 1871. He bought the buildings and property in 1875, held them for seven years and finally sold them in 1882. He lived in the 11th Ward of New Orleans at 175 Sixth, in the Garden District. The census lists him as a seller of wholesale liquor. His wife's name was Kate. They were both from Ireland and eventually had ten children, with domestic servants, cooks, laundress, and coachman. Their neighbors in the upscale/upper middle class district included a cotton exchange clerk, a liquor merchant, broker, locksmith, wholesale grocer, sugar broker, engineer, and the inevitable, (in this history), bookkeeper. Census reports do not, however, have a column for who donated to PCC, so there is not *absolute* identification of this John Henderson at this writing.

About six weeks later, June 9, 1875, Brother Stephen was at Manhattan College writing again to Brother Assistant Patrick. He writes a long, practical, and perceptive letter in which he reviews about twenty current points he wishes to clarify. He seems to have no idea that his 1875 advice will result in the property being held for a possible reopening. He had been sick for four weeks in Pass Christian and New Orleans, left Brother John the Baptiste and Jovinian in charge of the College, and traveled

to New York. In a straightforward manner he addresses the American Brother Assistant and makes these concise points: There is no need to reiterate details Patrick already knows, he says. The first unnamed person who was to buy the Pass College property backed down at the last minute so there was no outright sale; the library and the chemistry and philosophy materials would not have been included in the sale; autumn would be the best time to sell if you wish to do so, but remember there is maintenance and repairs that need attention right now whether you sell or reopen. Stephen says he left $1,200 for John, (assisted by Brother Jovinian), who remain at the Pass property, to use for immediate repairs; friends of Stephen have arranged to keep the property tax-free. At present the property is ours "virtuellement" but belongs to John Henderson "nominalement." He states precisely: "La propriete est virtuallement (virtually, for all intents and purposes) la notre, mais nominalement (ostensibly, in name only), a John Henderson."

Stephen's letter goes on to remind Patrick that the property Henderson paid "for us" includes 8% interest, and whether we buy it back or sell it, we should pay the interest every six months; Stephen advises against a reopening because it will be difficult to regain the confidence of the people, and advises selling whenever the "chance presents itself." Stephen is very unhappy with his relations with the St. Louis District and would rather not be assigned there in the future.

John Baptiste's accounting lists are attached to these remarks. Stephen ends by encouraging Patrick to cooperate with the wishes of the Bishop of Mobile where there is a splendid school building under construction. He says no one is more enthusiastic than the Poet Priest, Father Ryan, and since we are closing schools and it is vacation time some Brothers could be assigned to work with the Bishop. The prospects, he says, are very good and "l'esprit est excellent." He says Brother Leonidian

is doing a great job, everyone likes him, and Stephen hopes Patrick is not going to move him, Leonidian (Letter from Brother Stephen to Brother Assistant Patrick, 9 June, 1875).

Communications of this sort between an Assistant to the Superior General and a convalescing former President of a Brothers' college who has been through a rough time, helps us understand the strength of the Brothers' mission in the Deep South and the resilience of the individual Brother. Stephen's "List of debts due by Pass Christian College" includes $5,850 owed John Henderson, with a notation: "with interest at 8%." Interest was suspended April 27th, 1875, "by the sale of said College as per mutual agreement." On this list we find a Dr. Smith and a Dr. West; Rev. Father Georget, and Louis Grunewald, the New Orleans publisher of the "Cloches du College," the piano sheet music composed by Rodolpho Sipp. Another important man in the final process was "Vincent," the auctioneer, who earned $600 for the remarkable job he did selling the College. The four area newspapers were also owed for unpaid subscriptions (ibid.).

We learn from the Chancery Clerk's Office in Harrison County Courthouse, Gulfport, that seventeen days after the auction John Henderson took possession of the property for $5,350. Bourk and Moore had acted promptly, as instructed, and so did the Brothers' friend Henderson. He and Dufresne, (Brother John the Baptist), Board member, both affirm they own the property, that they have the right to sell it, and that it is unencumbered. Time passes. The Parish priest of St. Paul's talks to parishioners about the possible return of the Brothers. Nothing happens. The new owners hold it for seven years, until July 1882. In the meantime, Brother John is by himself at the Pass, lonely, writing letters and doing some fund-raising for the Brothers. (The Clean-Up Man of Chapter 5). Henderson goes about his business. The Christian Brothers have been unable to mount enough money and/or

members to return. The property has just been sitting there unused. Many Friends and other friends wish it would be once again occupied by the Brothers. There is little in Institute history to indicate a groundswell of popular sentiment to reopen the school.

By 1882 two other wealthy friends of the Brothers come forward to take the property off Henderson's hands and continue to hold it for a possible FSC return. John T. Gibbons and Hugh Fitzpatrick bought the property for $4,800. Therefore: "In testimony whereof we have hereunto set our hands and seals respectively upon this Seventeenth Day of July A.D. 1882," Henderson and Dufresne sell to Gibbons and Fitzpatrick. Mayor Elliot Henderson affirms that John Henderson and Dufresne each acknowledged that he signed the deed, and the clerk, F.S. Hewes, declares that he was given the deed to be recorded at 10:00 on 18 July 1882. It is known that state and county taxes had not been paid since the college was incorporated. A doubt exists whether those taxes are due and can be collected. Gibbons and Fitzpatrick release all claims and demands on Henderson and Dufresne for the unpaid taxes (*Harrison County Deed Record*: Book 18, 544–546; D. Susek, "Henderson, Gibbons, Fitzpatrick," a survey of New Orleans Census and Directories).

Brother Maurelian writes frankly about this aspect of the complicated financial settlement:

When Pass Christian College was sold, all the articles in the museum and things very valuable to the College went along with it—all was lost to us. When it was sold under the hammer for the balance due to grocers, the cardinal's Brother, John T. Gibbons, bought it for about $6,700 and held it for us, expecting that we would buy it back. I do not know for how much it was ultimately sold...a very sad history on the whole. This is the first time I have attempted to write it (Letter from Brother Maurelian to Brother Gerardus, 9 March, 1914: 6).

This John T. Gibbons Maurelian refers to was the brother of James Gibbons, (1834–1921), who was the youngest of more than a thousand bishops in the Catholic world of 1868, at the time the Brothers were experiencing success at the Pass. Gibbons was subsequently made a Cardinal of the Church on March 17, 1887. On the 25th of that month he delivered a stirring speech in Rome on the principles of Church and State with reference to the United States. After that he was considered the spokesman for the Catholic Church in America. Cardinal Gibbons would know the Brothers very well after the first meeting with Brother Maurelian at the time of the World's Columbian Exposition of 1893 in Chicago, when Maurelian organized the Catholic School Exhibit. Later the Cardinal came out loud and strong in favor of the Brothers continuing to study and teach Latin in the United States.

Like Maurelian, and in an attempt to summarize and to interpret necessary legal College documents, we may surmise that these men were attempting to safeguard the property to which the Brothers would one day soon return. In their involved process the Friends of Maurelian had given $500 to $1,000 each to pay $40,000 of the Isaiah debt. Then, unable to pay most of those notes and with accrued interest, Brother President Stephen had to agree, on April 10, 1875, to sell on the open market. John Henderson was on hand to buy up the mortgages for $5,350. He held the property which lies fallow for seven years. We assume he was wealthy enough not to need immediate sale of his land. Later two more friends of the Brothers bought it from him and held it, awaiting the return of the Brothers. To complete this summary, it should be noted that the Christian Brother Districts, communities and schools of St. Louis, Montreal and New York and other Orders, had been assisting Pass Christian College with generous sums of up to $20,000. There is no accounting record available on those non-Harrison County records of the numerous

charitable efforts made by fellow religious (Susek, "Legal Documents For Pass Christian College Property And Buildings").

Not only were the Brothers losing money in many ways, they were also losing personnel in unprecedented numbers. It is lamentable to recall how in 1867 there were fifty-five Brothers in the South and by 1874, none. We had had houses in St. Augustine, Galveston, Bay St. Louis, Mobile, Baton Rouge, and Pass Christian, and six in New Orleans.

"One thing is very remarkable: the boys that attended the Brothers' schools in New Orleans and Pass Christian speak affectionately of them. The reputation of the Brothers as good teachers is very enduring, and people say 'There are no teachers to be compared with the Christian Brothers'" (Letter from Brother Maurelian to Brother Gerardus, 1914).

Not all of Maurelian's notes are sad. From them we know that many prominent men came out of our schools in New Orleans and Pass Christian. The men he lists were all outstanding in their fields and were well-known in the early 1900s. Among them were the following: Dr. Freret, brilliant New Orleans architect; George W. Young, student of St. Vincent's Academy on Napoleon Avenue, New Orleans, who became a banker; Rev. Fallon and Rev. Jeremiah Moynihan, alumni of St. Mary's College, New Orleans; Bernard Shields, St. Mary's grad, who became a state legislator, and eloquent orator; Terence Wolfe, St. Mary's, who originated the Board of Liquidation for New Orleans drainage; Charles Geheab, a freight agent for the Illinois Central railroad; Dan Keraghan, an appraisements expert in real estate; William B. Munsch, Pass Christian College old boy and foremost musician in New Orleans; J.C. Gilmore, able lawyer; George Flynn, able lawyer; George Agar, sugar merchant, lawyer; George Ferrier, Hibernia Bank of New Orleans banker; William Flynn, member of the New Orleans Dock

Board; Frederick Ernest, entrepreneur, Forsters' Rice Mill, New Orleans; Philip Mentz, able lawyer, judge in Franklin, Louisiana; R. T. Stocker, scholar; Eugene Richardson, able lawyer; Louis Pfeister, merchant, regarded as a saint; Fred Atkinson, accountant, New Orleans Cotton Exchange; James Schmidt, merchant; Gaston Borkis, physician; William Walker, state government; Thomas Johnson, U.S. Mint bookkeeper, New Orleans; and Calhoun Fluker, deputy collector, U.S. Port of New Orleans (ibid.).

When Maurelian became President of the new Christian Brothers College in Memphis he continued his interest in beating yellow fever. In 1878 he organized committees of city and state officials into a task force to lobby Congress and President Hayes for the formation of a federal yellow fever commission. Maurelian was convinced that the federal government should authorize and oversee a national system of quarantine during epidemics. When this Congress was too slow to act, nothing happened on the national level. He again organized a committee to plead with President Cleveland and his Congress. This time they managed to convince lawmakers of their just and prudent cause, and quarantine regulations were placed under federal authority. The thrust of Maurelian's energy in this project helped drive the excellent work of General Gorgas in Cuba and Panama, and that of his former student John B. Agar of the Rockefeller Foundation, against yellow fever.

"Here is a link in the history of Pass Christian well worth at least passing notice—the genius of this teacher of the old College to conceive the correct method of combating the scourge coupled with the ability to push his idea to successful accomplishment" (Brother Angelus Gabriel).

Brother Maurelian was given credit for doing a great deal against the fever. In one work we read: "Brother Maurelian, Vice President of Christian Brother's College, was stricken by Yellow Fever along with many other Brothers. While caring for his sick

fellowmen, many of whom died, he studied the fever, and later developed the cure for Yellow Fever world-wide" (Ellis, *St. Paul Parish*, 6).

The Pass scourge in all its forms, human, viral, and spiritual, reminds us that the Brothers' work in the Southern states overcame great odds, revealed heroes and quitters, and presented the people of the Deep South with feelings of pride and of hope. God does indeed work in mysterious ways.

CHAPTER 5
THE CLEAN-UP MAN

The Past is never dead. It's not even past.
William Faulkner, *Requiem for a Nun*

The Pass is past, but not forgotten. There are undoubtedly many *former* schools of the Brothers throughout the world. Each has an attached alumni of sorts. Each is listed someplace in the local or Institute history in some way. Many are almost forgotten. Pass Christian College was one of those. But it is difficult to forget a place that is strategically located on a highway annually frequented by Christian Brothers on vacation rolling down 90. The beautiful site was always there, waiting to be rediscovered by inquisitive modern Brothers. And so was Brother John (Toussaint Dufresne/DuFresne) waiting, "the last man out," who left us letters and his very own personal spiritual journal.

This book of John's thoughts, prayerful reflections for "Before and After Communion," were inscribed each day in a thick, hard-covered textbook-size volume of great importance. His hand-written prayers by the hundreds include quotes from saints, passages from Holy Scripture, an occasional expression in English. In a second section he wrote hundreds of paragraphs on various thoughts and spiritual ideas, emptying his inner self in this most personal journal. This second section he entitled "Pensees." Here is a typical French thought process, wise and logical after the manner of the day.

L'eternite depend de la mort,
La mort depend de la vie
La vie depend q'un moment,
Q'un moment depend l'eternite.
Eternite dans le ciel, ou eternite dans l'enfer!
Pensons y serieusement...

This precious book is intact, in French, in the Midwest District Archives, Christian Brothers College, Memphis, TN.

John had taken the Habit in 1841, taught in Montreal, and been Director of the Montreal Novices before coming to the States. He followed Brother Stephen of Jesus as Director of St. Mary's Academy, New Orleans in 1859. Brother Isaiah replaced him in 1863, but John stayed in the St. Mary's community until 1865. He joined the first few Brothers to open the glorious Pass Christian College (Brother Angelus Gabriel, 222–25).

Visitors to the College were favorably affected by the outstanding landscaping supervised by Brother John. They mention "the lovely shrubbery, tastefully laid out walks, and the shade-giving trees. The gardens of the College covering an expanse of about seven acres, are in any respect, a marvel." John had oranges, lemons, pineapples, bananas, grapes, figs, apples and pears, all brought "to a high state of cultivation." There was a hot-house in which he "nurtured the exotics" (*New Orleans Times*, June 24, 1869).

John knew Pass Christian and New Orleans quite well. He had been in the Pass in 1866, in New Orleans in 1867, back at the Pass in 1868, and in New Orleans again in 1869. His official assignment sheet in 1874 says he was "jardiniere," gardener. Since the College closing in 1871, until his "last man out" routine dealing with creditors, debtors, and fund-raising, he was in New York state, at Westchester, Manhattanville, and Peekskill. In 1882 he was the bookkeeper at the house in Ammendale,

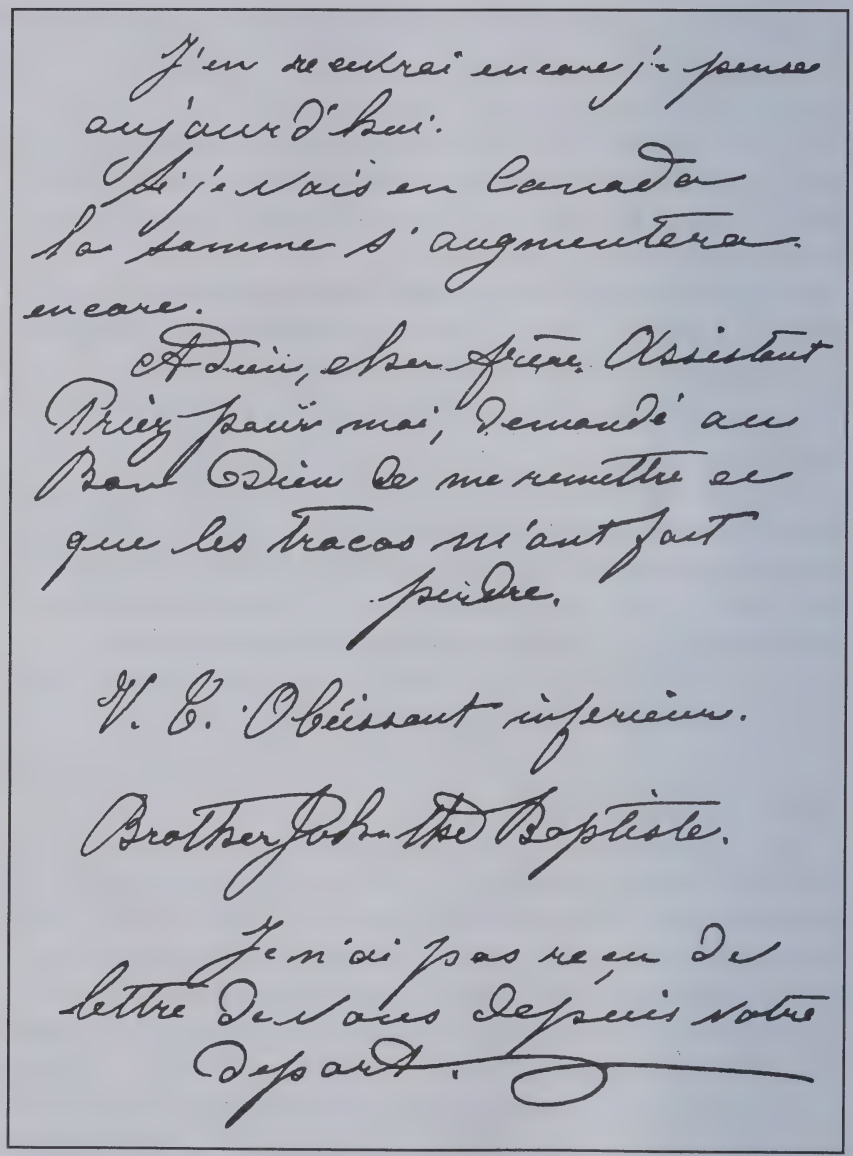
Maryland. John ended his days as the marvelous gardener he was. His assistant, Brother Jovinian, was Richard Meehan of Ireland. He had entered the FSCs in Carondelet, Missouri, in 1870 at the age of thirty-five. At the time of the College sale he was forty-one years old and six years in the religious life. He died in 1911 at the age of seventy-six in St. Louis. He is buried in Glencoe/Wildwood, Missouri.

Brother John, posthumously, has been referred to in the press as the "happy horticulturist who beautified and cultivated the college grounds from the beach a mile back" (From a most informative column "Know Your Coast," *Daily Herald*, Biloxi-Gulfport, 1957).

One not-so-happy occasion also appeared in the local press, also posthumously. It seems there was a well-known thief in the neighborhood who had been employed by Brother John for odd jobs around the College. A very trusting Brother John became suspicious when the grind-stone was missing. John visited the thief's shack and found several missing College articles. Charges were filed before Findly Hum, Justice of the Peace. The thief was sentenced to ninety days (*Tarpon Beacon*, Pass Christian, 15 April, 1939).

Another traditional story about John concerns his strange habit of ringing the hand-bell in his house to signal the time for the community's next scheduled activity. He kept the Rule, which was very specific about the exact number of strokes to be rung for the start and end of each particular activity, Mass, Spiritual Reading, Dinner, etc. He was living alone at the time (Angelus Gabriel, ibid.).

John was a hero during one of the epidemics. First of all, he didn't succumb to the disease and, secondly, he helped those who did. Father Georget worked very hard, along with some Sisters of Mercy, to care for the ill. The good Father was himself forced to stay in bed with the fever. While there was suffering



J'en recevrai encore j'espere
aujourd'hui.
Si j'avais un Camarade
la Somme s'augmenterait
encore.
Adieu, cher frere. Assistant
Priez pour moi, demandé au
Bon Dieu de me remettre ce
que les tracas m'ont fait
perdre.

V. C. Obéissant inferieur.

Brother John the Baptiste.

Je n'ai pas reçu de
lettre de vous depuis votre
depart.

Letter of Brother John the Baptiste, 16 April, 1876

and death all around, nurses and undertakers were regularly in and out of the community.

"One of the Christian Brothers, Brother John, who had been left to look after the property of the community proved to the sick and convalescent a veritable angel of mercy. It was a most ordinary occurrence for the sisters to find at their kitchen door a basket of fruit and more substantial viands ready to be used when they returned to their convent home" (Mother M. Bernard, 37).

Our interest in this study is John's thoughts on the termination of Pass Christian College. John the Baptiste, (he always signed his name in the French manner, with the "e" at the end), Toussaint Dufresne, was 42 years of age when he first came to the Pass. He had been a Brother for twenty-five years at this time.

John wrote in the quill style of his era. His handwriting can be quite easily read, but, of course, there are a few French turns of phrase of the 1800s that escape the present reader. There are some ink blotches, and in the Maurelian manner, passages seem to be written hastily, without a view to making the page look neat. Sometimes lines are crowded with many words, at other times just a word or two suffices for one line.

The reader should recall that John is reluctantly alone. The College has been closed during his prolonged stay at the Pass. The Sisters of Mercy are in town and sometimes he works with them. His consolation is the trust he has in the Brother Assistant to the Superior General, Patrick, who was in this post from 1873 to 1891. Patrick had come to the Assistancy after a fine record as President of Manhattan College and Provincial of the New York District. He was an experienced administrator who saw the Latin Question on the horizon and who now had the unenviable task of overseeing the closure of a beloved project of the American Districts.

Pass Christian College
5 March 1876

Very Dear Brother Assistant

In your last letter you said: I will write to you before leaving, I have to tell you about your new assignment.

Your last is a good letter, but you forgot to keep your promise, unless you wanted to still write me before leaving this continent, knowing, in this case, of my eagerness. I very much like…(indecipherable)…you are aware of my spiritual needs…

When I leave the Deep South for my new assignment I would like, if it is the will of God expressed by my Superiors, to pass by Canada…for two reasons: first, to give to a mother, to whom, after God, I owe all, my poor body, my religious vocation, the satisfaction of saying some kind words to her before her eyes close forever on this life. Her days are completed, her age does not permit her to go much further; I don't think so.

She has been bedridden for five months, we thought we lost her, but she said: I do not die before seeing my Jean Baptiste, and, in effect, she is better.

This visit will afford me the opportunity to conduct a more or less generous collection. My Southern friends, through no fault of mine, have already offered to send me money and I will see that they be more generous than usual because it will be the last time. Those from Canada wrote to me so I would let them know if I would go to Canada; they'll pay.

Two years ago the sisters of the Congregation had good reason to lend me $20,000.00, but they have total obligation to my family in the person of my sister (Sister St. Michel) who has rendered immense service to their congregation, (they are going to publish the life of my sister in a month), so that they will not

refuse me a monetary gift for the Novitiate or some other intention. On my last visit my cousin told me...could lend us $15,000 piastres. If we really need it, I think we can have it at a very low interest rate.

My two cousins are very rich and I am not too shy to ask for money. Dear Brother Assistant, please count on my good will and sincerity in all my intentions.
Your very obedient inferior,
Bro. John The Baptiste

Pass Christian College
Pass Christian, Miss. 9 March 1876

Dear Brother Assistant

No good news since my last, only that I have collected $49.00. I had forgotten in my last to ask you if you still intend to send a present to Mr. John Henderson and L. Castelle, No. 37 Camp, Hibernia Insurance Company before I leave. This will help me receive a monetary gift for the Novitiate.
Your Very Obedient inferior
Bro. J. Baptiste

We learn that John is very well connected, with friends in Canada and the Pass. He has a sister, an influential nun. Brother Patrick trusts him to handle fund raising for a Novitiate. John is anxious to travel North but before he departs he would like to present two important friends of the Brothers with gifts from his Superior in France. Henderson is still holding the property at this point and will unload it only in 1882. In the next letter, written a

month later, he is ready to travel after taking care of numerous complicated monetary details. The structure of the translated letter is presented here as it appears in the original.

J.M.J.

New Orleans *16 April 1876*
Very Dear Brother Assistant

I leave next Wednesday
for my new destination.
The rest of our affairs which
do not present much difficulty, are in
the hands of Misters Henderson and Castelle,
my devoted friends.
Lawyer Breau forcefully pushed those
who owe us.
Everything is paid except $9206.20.
Those we still owe, having some
of their money, wait willingly.
I am certain they will be paid.
From now and up to 1878.
To pay them we have
the two last notes…one
totally paid, one partially paid.
The first has been paid and part
of the other by the insurance that I have
received.
These notes we obtained in 1877 and '78

	$ 9040.45
I have in hand	*706.00*
	9746.45

We owe 9206.20
$540.25 Total balance

Now, if I'm right about this,
Mr. Breau will collect
at least $2000.00. That gives us
In late 1878 $2540.25 profit
After all the debts will be
paid.
I am therefore happy.
I leave many, many friends.
The Brothers are well regarded in the South.
They are wanted.
I have received $ 807.20
I will receive more, I think
today.
If I go to Canada
we will get
more.
Goodbye Dear Brother Assistant
Pray for me; Ask the
Good God that I may make up for
all the troubles I have
caused

Y.V. Obedient Inferior,
Brother John the Baptiste

I have not received a
letter from you since you
left.

We were prepared to find out where John was to be sent but he doesn't mention the place, his "new destination." Presumably he has not been reassigned to Canada because he says "If I go to Canada…"

He has organized the bill collecting and the bill paying. The Brothers have money coming in through 1878 and they expect to have creditors paid by then. At the end of the letter he seems to have just then received another $807.20. As going-away gifts? He expects more to arrive that day! This final missive seems to terminate the correspondence relationship that Brother Assistant Patrick and Brother John had established after all the Brothers left the Pass. He seems to have been the right man to have been asked to wrap things up concerning the money matters relating to Pass Christian College and the community.

We have one additional scrap of a letter with no date or address in which he clarifies his final days at the Pass.

I should like to have helped myself to getting out of my difficulties but I was left alone, alone, ALONE. However, I did everything to get to see Bro. Paulian, but nothing came of it!! Finally everything is just about finished. I am going to tidy up all remaining matters, do my best. And hand over to Bro. Edward all he will need to gain control of the situation without any problems. I won't leave anything in a mess. Everything will be ironclad and I shall set out on my trip to New York, perhaps before getting a response to this letter, all at the same time as leaving here with memories of the Pass that will never be erased from my mind. I don't talk about that here. Those who have been a witness to it, know.

Brother Paulian was the President of Manhattan College and concurrently Visitor of the New York District from 1873 to 1879 before he became Visitor of the St. Louis District for twenty years, 1879–99. He was exiled to Rheims and Ireland from '98 to 1901. We have no record of what John wanted to talk to him

about, but we can logically assume it had something to do with John's theme of being alone at the Pass. The very last entry in John the Baptiste's prayer journal reads:

> Marie prenez tout mes manuscrits sous votre protection.
> Pass Christian, le 13 Octobre 1879
> Frere Jean-Baptiste
> Seul. Seul. Depuis 4 ans.

It's as if he's saying "Quel denoument!" Late in life John was transferred to Amawalk, New York, where he worked beautifying the Novitiate gardens and orchards. He loved to tell stories to the Novices about his days in the Deep South. John the Baptiste died at Amawalk, New York, on May 9, 1900, and is buried at Gate of Heaven Cemetery, New York. The original John the Baptiste letters are in An16, Dossier NS874, Casa Generalizia, Rome.

Some Significant Pass Christian Events

1699	April, D'Iberville explores Gulf Coast
1775	To 1783, American Revolution
1803	Louisiana Purchase
1812	To 1815, War with Great Britain
1817	Mississippi statehood
1827	Schooner service, New Orleans-Mobile
1830	Pass population, 1,962
1844	First Catholic Mission church
1848	Pass Christian incorporated as a town
1849	Sixty new cottages built on beach front
1850	Catholic cemetery established
1851	To 1853, four Brothers die of yellow fever

1851 First Catholic parish church, Fr. Guerard
1852 To 1874, Thirty-three Brothers die of yellow fever in the South (1853–1874)
1861 To 1865, Civil War
1861 Mississippi secedes from Union; Jefferson Davis takes his oath of office.
1862 Federal ships shell Pass Christian
1865 Civil War ends.
1866 May 1, Steamer Camelia brings boys and Brothers to PCC
1866 To 1868, nine Brothers die of yellow fever at PCC
1866 To 1875, Pass Christian College pride of Gulf Coast and Institute
1871 Maurelian begins CBC Memphis
1871 Isaiah departs the Institute, June
1874 Brother Stephen President of PCC
1875 Brother Stephen closes PCC, N.O. schools, end of June
1878 Another yellow fever epidemic
1875 To 1879, Brother John alone at Pass
1880 Effort to reopen fails, Fathers Bane and Kenny
1889 Jefferson Davis dies
1896 To 1897, Christian Brothers efforts to reopen fail, Bishop Heslin; Sons of Confederate Veterans formed; Daughters of the Confederacy, Charleston, found the Confederate Museum
1957 Memorial to nine Pass Brothers dedicated in cemetery in Pass Christian

CHAPTER 6
NOW AND AGAIN

A Near Reopening

Some twenty years after the disastrous closing of the Pass Christian College there were American Brothers very anxious to reenter the Gulf Coast. By that time the Sacred Heart Brothers and the Sisters of Mercy were well entrenched in Pass Christian and Bay Saint Louis. There was a serious attitude among the Provincials that nothing should be done to interfere with these two fine, successful operations.

At first one could have thought a return of Christian Brothers to the Pass had an ironic quality. As a religious Institute, did we really want to relive those horrible days in a place where we had so much trouble and heartbreak? By the late 1880s most of the men who had first-hand experience with Pass Christian College were settled in other missions, and they have left us few thoughts about any "return." Was the thought of returning to the Gulf someone's idea of sarcasm? "Sure, you will go back and this time you will enjoy it?" Of course, the land was there for all to see, right up from the beach, prominent and idle now for five years, near St. Paul's. Whatever the general feeling about the Pass College, there is no doubt how Father Bane felt. This is his letter to Brother Assistant Patrick.

Pass Christian, Harrison Co., Miss., July 23rd 1880

Reverend and Dear Brother,

The one who has the honor of addressing you is the present rector of St. Paul's Church, Pass Christian, Miss.

After laboring for ten years in Aberdeen and neighboring country I was sent here last February by Rt. Rev. W.E. Elder, Bishop of Natchez, but now coadjutor of Bishop Purcell of Cincinnati.

You have here a most magnificent property which cannot be disposed of considering the scarcity of money. With advantage in fact it could be sold but a great sacrifice.

Now everything considered, I think it would be far better if you could open a small school to begin with and by degrees the college could be reopened. And I do really believe that under ordinary management it would prove a grand success.

The people here are very anxious to have the Brothers' college in full operation again. From what I can learn, from reliable quarters, the same feeling exists in New Orleans and through all Louisiana.

We have several very wealthy Catholic families from New Orleans who have summer residences among us and who told me that they would all patronize a Brothers' school.

Since the close of your College a military school has been established at this point. Most of the boys are Catholic, boys from Louisiana.

They come here on account of the healthy location of Pass Christian. And of course if you had a good school here all those boys and many others would come to your Brothers.

I am very glad reverend Brother to see that your excellent Brothers are duly appreciated in New Orleans. I heard lately that several parishes are asking for them and, of course, all these schools, once established, would be feeders for the College at the Pass.

Pass Christian is considered as being the healthiest location on the gulf and it seems to me that this alone would be a great recommendation for a College located in it.

I hope, Reverend Brother, that you will receive...(?)...I consider that if young boys could be educated under your Brothers' care they would be a great deal better prepared for the battles of life, and that thereby God's honor and glory would be greatly promoted.

I have the honor to be reverend Brother, your humble and obedient servant, F. J. Bane, Catholic priest (Letter of Fr. F. J. Bane to Brother Assistant Patrick, 23 July, 1880).

Brother Assistant Patrick received another such letter that same year, dated September 2, from a very good friend of the Brothers, Father J. Kenny, Rector of St. John the Baptist Church in New Orleans. He makes the point that "I asked the Brothers if the idea has been abandoned of selling the place. They were not *certain*. (sic) If your community ever parts with the place they will regret it forever." He then states the need for a healthful retirement/rest area for recuperating Brothers and the need in the parishes for teaching Brothers. He says the Brothers are highly appreciated and have done wonders in the past so that they could easily have a boarding school of 100 students at the Pass. "There is one thing I ask: for the good of religion and the Glory of God do not allow Pass Christian to be sold without *Serious* reflection and the advice of those competent to judge of its utility to a community intending to establish itself permanently in N.O. I know the Brothers can rely on me for anything I can do for them and were they established in several parishes it is impossible to say how much good they could do" (Letter of Father J. Kenny to Brother Assistant Patrick, 2 September, 1880).

Father Bane and Father Kenny were writing to one of America's most accomplished Christian Brothers. Brother

Patrick, John Patrick Murphy, (1822–91), had been President of Christian Brothers College, St. Louis, (1854–56), President of Manhattan College, New York, (1863–73), and Visitor of the New York District, (1866–73). He eventually served as Assistant to the Superiors General Philip, Olympe, Irlide, (1875–84), and Joseph. Patrick was the first non-French Brother to be elevated by his confreres to be an Assistant to the Superior. He had introduced Latin into the curriculum in St. Louis and he was the primary spokesman for the American Brothers at the General Chapters of 1854 and 1873.

As is evident from these letters to Patrick there was great respect for those brave Pass Brothers, accomplished professional educators, devoted religious. These priests present a plausible situation, with which American Brothers were quite familiar. They give the popular arguments for returning, reasoned and obvious. Unfortunately, none of those arguments were very applicable at the time. The property was being held specifically for the Brothers but there was no thought of reopening at the time these letters arrived. We have no record of Patrick's response to these loyal men. If there was any depth to an 1880s widespread drive to return the Brothers to the Pass we have no further paper trail.

Times had changed, yellow fever was not rampant, some financial stability had come to the American Brothers. There were religious vocations in the houses of formation in St. Louis and New York. And the key man involved in the possible return was Brother Maurelian. The Provincials put him in charge of handling all the political, spiritual, financial, and diplomatic arrangements. After all, who knew the history of the Pass better than he? Who could negotiate with greater skill? And who could write letters better than Maurelian? And where is the stressed out Brother Stephen who went through the difficult negotiations in 1875 which brought about the final sale of Pass Christian

College which the district no longer owns? During this flurry of letters between the Brothers and Bishop Heslin, Brother Stephen is in New York, 1896, Baltimore, 1897, and Ammendale, where he became very sick and died in 1900.

In 1894 Maurelian had been appointed Auxiliary Visitor of the St. Louis District where he was the obvious leader with a high international profile among religious Orders in the United States. In 1893 he had been the chief organizer of "The Catholic Exhibit" at the World Columbian Exposition and was therefore well known to many American Bishops. At the request of his Superiors, 1896, he began a very important correspondence with the Bishop of Natchez.

St. Joseph's Commercial Academy
231 Howard Street
New Orleans, LA

14 November 1896

My Very Dear Bishop:
I regret that the very short time between trains made me appear to be in unseemly haste when I reached Your Lordship on yesterday morning. I trust due allowance will be made under the circumstances. After my arrival here I met Bros. Paulian, Provincial of St. Louis and Justin, Provincial of New York.

The real object of the Brothers in the East in offering to make financial and personal sacrifices in order to reopen an Institution at Pass Christian is the memory of the Brothers who are buried there.

There is no thought or desire on their part to locate a Sanitarium elsewhere along the Mexican Gulf Coast. In the event of any

objection to our Brothers reopening at Pass Christian, they would avail themselves of the invitation offered them by Bishops to locate Institutes anywhere in their Dioceses either near San Augustine, Jacksonville, Charleston or Savannah.

The feature of a Boarding School for a limited number of Boarders would not in my opinion interfere with the College at Bay St. Louis, inasmuch as a Sanitarium and students would be directed by our Brothers of New York, Pennsylvania and Maryland to come to Pass Christian as a Health Resort School, instead of sending them out to Santa Fe, New Mexico, as was done up to the present time. The charge for Board would be kept up strictly to $300.00 per annum, except in case a Bishop might desire a special arrangements for students for the Priesthood.

After persistent efforts on my part for the past five years I have succeeded in inducing our Superior General to authorize measure for its reopening on the grounds that Your Lordship fully approved of such a measure as you expressed to Bro. Paulian at Memphis during your last visit.

The Provincials left last evening to investigate the best obtainable locations in Florida, South Carolina, Georgia, so as to be prepared for a prompt opening elsewhere, should Pass Christian not be an available location.

I have always looked up to Your Lordship among the firmest and most devoted friends and protectors of the Christian Brothers and I shall look with great eagerness for your favorable decision in a matter that has enlisted my interest for so many years past.

Asking your blessing and awaiting your good pleasure I remain, with respectful compliment

To Right Rev. T. Heslin DD.
Bp. Of Natchez Miss

Very Sincerely
Brother Maurelian, Pres.
Christian Brothers College
Memphis, Tenn.

Letter of Maurelian to Bishop Heslin, 14 November 1896. "Asking your blessing…" This is the first of the series of letters concerning a "reopening."

The Right Rev. Thomas Heslin, D.D., had been a bishop since 1889 and these conversations about a possible return to the Pass had apparently been going on for some time already. He was probably used to the time-honored diplomatic ritual employed by religious when they begin to negotiate for permission to enter a diocese by suggesting that there were other pertinent options where they could possibly be opening institutions. To make sure the Bishop understands, Maurelian mentions four cities and three states. A "sanitarium" is mentioned so that the Bishop further understands there are no plans among the Brothers to open anything like the former Pass Christian College. The sanitarium system of health maintenance was gaining popularity and was used for the treatment of invalids and convalescents, including people recovering from tuberculosis. Lying in a deck chair, in the sun, in a favorable climate, was prescribed for many illnesses. The Pass would have been a wonderful rest home for the Brothers, especially during harsh northern winters.

The sum of $300.00 is mentioned in numerous letters, emphasizing the fact that boys of the working class and the poor would not be able to attend such classes and thus there would be little interference with, or transferring from, other schools then in session on the Coast. The war had depleted the already meager resources of Mississippi Catholicism, and many families in the church parishes were overwhelmed with debt, disabled

St. Joseph's Commercial Academy,
231 HOWARD STREET.
NEW ORLEANS, LA.

189

has enlisted my interest for so
many years past.
Asking your blessing and
awaiting your good pleasure
I remain, with respectful
Compliment
Very Sincerely
Brother Maurelian,
Pres.
Christian Brothers'
College,
Memphis, Tenn.

To
Right Rev. J. Kaelin D.D.
Bp. of Natchez,
Miss

Brother Maurelian's signature

fathers and brothers, social unrest, as well as political and economic chaos. John Ray Skates, Mississippi's state historian, cites a few of the difficulties surrounding Bishop Heslin's contemporary decision-making: There were "black and white, paranoia and pride, egalitarianism and racism, individualism and forced unity, radicalism and reaction, honor and chicanery, political sterility and cultural fertility" (*Encyclopedia of Catholic History*, p. 962). This was the prevailing mood permeating the Bishop's discussions with the American Visitors about the possible return of the Christian Brothers to the Pass.

My Very Dear Brother Visitor *Dec 4/96*

I enclose copy of letter from Bp. Heslin of Natchez. He evidently wishes us to reopen the Pass; but has pressure on him to protect existing Institutions at Bay St. Louis & the Pass. According to this letter we must offer a written guarantee not to interfere with the Brothers at Bay St. Louis & Sisters of Mercy at the Pass.

The main conditions being
1. That no Boarding students will be received under $300 per Session of ten months and that nothing will be done to interfere with the patronage enjoyed by Bros. Of Bay St. Louis in the past.
2. That the tuition fee for Day Students at Pass Christian will be at the rate of not less than five Dollars a month and to guard against interference with Parish school at Pass Christian, no Day Student under twelve years will be received except by mutual agreement between ourselves & the Sisters of Mercy at the Pass.

As to the chaplaincy I have not yet said anything to the Bishop about the Dominicans from New York. I shall await your reply &

that of O.D. Bro. Justin Visitor before I say anything to the Bishop except to write him that I had sent yourself & Bro. Justin a copy of his letter for your action & decision in the matter. Pass Christian Dec 4/96

Brother Maurelian was traveling a great deal during this prolific letter-writing phase of his life. His letters are quite readable, with flowing penmanship, the occasional decorative flourish, and a run-on sentence here and there. The contents of these copies of his letters have not been altered in any way. He knows his correspondents very well and is at ease with a crossed-out mistake and/or a last minute insertion. His manner of addressing his correspondents is always most correct. The "very dear" employed in his letters was specifically directed in the Rule of the Brothers. Elderly religious will be acquainted with the expression, "It seems to me my Very Dear Brother…"

Manhattan College *New York City*
December 12, 1896

We, the undersigned Brothers of the Christian Schools, hereby agree that in the community we are about to open in Pass Christian, if the Rt. Rev. Bishop of Natchez agree, that we will receive no boarders for less than, ($300), Three Hundred Dollars for the Scholastic year of Ten Months: and no day scholars for less than, (50), Fifty Dollars for the same period, Catholic day scholars not to be received under twelve years of age unless the sisters of Mercy having an academy at the Pass, agree.

As the house is to be opened chiefly for the building up of the health of our delicate Brothers we would be grateful for the

privilege of having our own Chaplain who would in no way interfere with the Rev. Rector of the Parish of Pass Christian.

We also agree to pay the Rev. Rector of the said Parish of Pass Christian, ($100), One Hundred Dollars a year and if we have no chaplain, ($200), Two Hundred Dollars a year.

In case we have no chaplain we would most respectfully request from the Rt. Rev. Bishop of the Diocese the privilege of having the Most Blessed Sacrament in our private chapel, and if not too inconvenient Holy Mass once a week—Thursday preferable—: also that the Rev. Rector would be pleased to give Holy Communion in our chapel on Sunday Mornings before saying Mass in the Parish Church.

(signed) Bro. Paulian *Bros Justin and Quintinian*
Visitor, St. Louis, Mo. *Visitors*

This is an historic letter of some importance from three renowned U.S. religious leaders. Brother Paulian was Provincial of the New York District from 1873 to 1879, and President of Manhattan College. He was succeeded as Provincial by his friend and co-signee Justin, 1879–90. Then Quintinian followed, 1890–94. Justin was again Provincial, 1894–99. Ten days after this agreement was reached Bishop Heslin is still clarifying some of the fine and not-so-fine points.

Rev. Bro. Maurelian, *Natchez Miss. Dec. 23,1896*

Dear Brother,
I have received yours enclosing the written obligation of the Brothers Provincial. There are two points especially that I would

like to have made clearer and more explicit, viz: that the $300.00 would be the ordinary pension, exclusive of extras, and not to be changed or departed from without my sanction; and the salary of the chaplain. Also if there could be no chaplain, the item of the Rector giving Holy Comm. to the Brothers on Sunday morning before Mass. I fear this would be impracticable on account of distance and early hour and confessions in church.

Now as both Fr. Leduc and the Brothers seem strongly opposed to the project I will ask you not to be in a hurry but let me reflect and consult. If I was morally certain, as I have written to the Brothers at the Bay, that the Sanitarium would seriously injure the college, I would feel bound to withhold my sanction. I am personally in favor of it, but of course, officially I might have to act differently.

When I have heard from all parties concerned I will try and give you a decided answer. As you sent only one copy of the promises I keep it and communicate the contents to the Brothers and Sisters. If we can agree I will point out the changes I desire made in the paper and return it.

Thanking you for your kind wishes and heartily reciprocating the same
Yours sincerely T. Heslin Bp Nz

P.S. I've thought that in case I can let you establish the Sanitarium it might be possible to provide in it a home for the disabled priests of the diocese who would wish to stay in it. We are trying to secure an Infirm Priests' Fund for this purpose. The priests of course would pay their board, or possibly one of them might be chaplain. I throw out this hint to let you think over it. So far we have had none to provide for and the fund is still too small to be drawn on. T.H

At this point in the process, money matters still have to be discussed. The major aspect of the negotiations is finally made perfectly clear to all. Further assurances have to be given to the other Gulf Coast religious that no harm will come to their projects if the Christian Brothers return. The Bishop, of course, needs to keep the peace and the confidences of his resident religious while he engages in sensitive Church matters involving emotions of apparent fear and competitiveness on one hand and the desirability of having another religious community in the Natchez diocese on the other. This latter desirability is made apparent by the bishop's postscript, a place for retired or ill priests. He writes again three weeks later with "conditions."

January 12,1897 *Natchez, Miss*

Dear Brother Maurelian:

Dear Brother: I believe I have now heard from all parties concerned in the proposed establishment at Pass Christian, and moreover I have reflected over it so much that I do not think further delay would alter, or considerably modify, my views, and the conclusion I have come to is to approve the project subject however to the following conditions:

1st.–The proposed establishment is not to be considered an ordinary college, but, as I may call it, an educational sanitarium, to serve as a health resort for your delicate Brothers, and for delicate pupils, and for such others as may come up to the financial requirements. These are that no pupil shall be admitted for less than $300.00 ordinary pension for board and tuition for the session of ten months, and this does not include extras such as music, drawing, stenography, etc., etc. The honor and conscience of the Brothers are pledged to the faithful carrying out of these conditions.

2nd.–In case parents would ask the Brothers to take day scholars, no boy whether Catholic or non-Catholic shall be admitted under 12 years of age, nor for less that $50.00 for the ordinary studies of the session. The sisters have asked me to insert this condition, as they sometimes get non-Catholic boys to be taught either at their school, or in music, etc., and they generally have few boys over 12 years, and as this was not contemplated in the original plan, I think the Brothers will not object.

3rd.–With regard to the chapel, the Brothers will have the privilege of having the Bl. Sacrament, and if they have no chaplain, Mass once a week on Thursdays, except when a holiday of obligation, or of great devotion falls on that day. As to receiving Holy Communion in their chapel on Sunday mornings before Mass, I fear there may be great inconvenience for the Rector, on account of the distance and early hour. I would not like to bind the Rector to this, but I have no objection if he can consistently do it. The chapel must be closed to the public at the Pass and must in no way interfere with Parish Rights.

4th.–If possible I am willing to allow a chaplain to the Brothers. If they themselves can secure a priest, whether regular or secular, I will give him the necessary faculties. Of course, he must not interfere with the rights and privileges of the Rector. I may after a while be able to furnish a chaplain from the priests of the diocese, and in this case either he could reside at the Sanitarium with a fixed salary—say of $30.00 a month and board, or be assistant to the Rector, in such way that his chief duties would be with the college, which would pay his salary. This point had better not be finally settled at present, but be left open to future consideration. In all cases the rights of the Rector are to be considered, and the offer made in the original agreement of $100.00 or $200.00 a year, according to circumstances, whether there is a

chaplain or not, to hold good. If there should be a chaplain residing at the Sanitarium, I think $30.00 a month and board would not be unreasonable, as he would have little or no chance to get anything else. In fact, whether he would reside at the College or be assistant to the Rector, the prerequisites in such a small place, are not much, even for one. If there can be no chaplain, it will be well to have from the outset an understanding with regard to what duties and services the Rector may have to perform. The chief trouble may be with the college at the Bay. Should the Sanitarium seriously interfere with it, the Brothers, (i.e. Brothers of the Sacred Heart) will blame me most for it, and it might cripple their work, or cause them to withdraw from the place, which would be a great loss. So I rely on your Brothers to be very cautious and considerate. I think the condition safeguarding the Sisters' position at the Pass will be satisfactory.

These, as far as I see now, are the chief points to be considered, and you can have another agreement based on them drawn up, of which it would be well to have four copies to be signed by the Brother Provincial and myself, one for you, one for me, one for the Brothers at the Bay and one for the Sisters.

And then you can proceed to purchase and build at the Pass, and I hope your presence there will be pleasant and profitable to the Brothers, beneficial to the Pass, and not injurious to anybody or place elsewhere.

Wishing yourself and the community a Happy New Year, Yours Sincerely, T.Heslin, Bp.Natchez.

The Christian Brothers had been teaching at Bay St. Louis since 1852. The Director was Brother Gelisaire (John Baptiste Guyot, 1811–53). In 1853 three members of the community died

of yellow fever: Gelisaire; Baldrede, (Joseph Petit, 1829–53), and Daniel (M. Leblanc, 1827–53). Because of the lack of additional Brothers from New York the school was closed (Angelus Gabriel ibid).

The other "Brothers at the Bay" were the Brothers of the Sacred Heart, founded in 1821 in France by Rev. Andre Coindre. They came to the States in 1847, to Bay St. Louis in 1853. They lost eight men to the fever in 1867 but were able to continue the work. Their remarkable history in the Deep South is epitomized by the success of this Bay St. Louis St. Stanislaus College. It is a grade school and high school with 250 boarders and twenty-six Brothers in 2000. There are seventy Brothers in the Province, which includes Mississippi, Alabama and Louisiana, and 1,500 members total (Brothers of the Sacred Heart Archives, 4540 Elysian Fields, New Orleans, Brother Alan Driver, Archivist).

"The condition safeguarding the Sisters' position at the Pass will be satisfactory," says the Bishop. The Sisters had been on good terms with the Christian Brothers community from their arrival until the Brothers had to leave in 1876, leaving Brother John the Baptist in charge.

The Sisters of Mercy had arrived at the Pass in 1870, via the steamboat Natchez. The first three intrepid Sisters were Mary Vincent Browne, Mary Aloysius Houck, and Mary Berchmans Petit. Father Henry Georget had pleaded for their arrival to assist him with the spiritual needs of the children under his care. It was also suggested that this area would be beneficial for the "invalid" Sisters. Thus there were three entities regarding the Pass area as a good place for healthy physical recovery—the Christian Brothers, the Sisters of Mercy and the Natchez diocesan priests.

The Sisters' first small convent of rigid poverty had four small rooms, but the community prospered and grew. The Sisters and Christian Brothers coordinated the celebration of certain

Church feast days, (Corpus Christi, etc.), with processions, benedictions and the boys' choir from the Pass Christian College. Father Georget and the Sisters had a difficult time during the various onsets of yellow fever. Father Georget recovered from his "fever attack," but in 1880 he was in poor health and resigned his Pastorate. He ended his days with the Notre Dame Sisters in New Orleans (Mother M. Bernard, 30–37). The Diamond Jubilee, 1851–1926, Historical Sketch of St. Paul's Parish of Pass Christian, reports the good father Henry Georget, Pastor, (1868–80), returned to his native Nantes, France, and died there a few years later.

Feb. 2/97

My dear Bishop:
I rec'd letters from Brothers Provincials Justin & Paulian several days ago. They are very much pleased that your Lordship has given your approval to our reestablishing ourselves at Pass Christian by a Sanitarium and school. The death of our Superior General in Paris and the near approval of a General Chapter at Paris, will prevent Bros. Justin and Paulian from taking active measures until their return from France. On their return they will prepare an agreement along the lines suggested by your Lordship, and submit same for your approval. The General Chapter may take place some time March or April. Asking your blessing, I remain, Very Respectfully, Bro. Maurelian, Pres.

To Rt. Rev. Thos. Hesling,D.D.
Bp. of Natchez

Many things prevented the Provincials and Maurelian from taking more "active measures" at this time.

Brother Joseph had been Superior General from 1884–97. He was succeeded by Brother Gabriel Marie in 1897 and remained in office until 1913. For several years the American Brothers had been at odds with Superiors General over the question of teaching the classics, Latin and Greek. Briefly, the restrictions and conditions leveled by the Superiors on Americans included the dictum that the teachers of the classics in Brothers' schools had to be non-Brothers. In effect the U.S. Brothers had had a forty-year exception to this point of Rule, and Brothers had been joyously teaching the classics in their high schools and universities since 1854. Now, the General Chapter of 1894, (to which Maurelian was a delegate), decided that "Rule should be rigorously enforced."

At the General Chapter to elect Brother Gabriel Marie Superior General (1897) the contemporary "Latin Question" asking that Christian Brothers be allowed to teach the classics was again defeated by the Chapter 90 – 3. Brothers Paulian, Justin, Quintinian, and everyone's spokesman, Maurelian, continued to seek ways to keep the successful curriculum of the classics in Christian Brothers' schools. The energies of the three men had switched from the national scene, (i.e. Pass Christian), to more basic international events, (the Institute's approved *RULE*), with much travel and correspondence. Discussions with Bishop Heslin became secondary.

For not quickly complying with the order from Superiors, the four Brothers who were so anxious to have the Institute return to the Pass were exiled by the Institute authorities, under the leadership of the new General, Gabriel Marie. Obviously negotiations with Bishop Heslin had to be interrupted during serious international discussions with Superiors in Paris and Bishops in the U.S. concerning the Latin Question. We must note, however, that it wasn't only the Brothers who were having trouble with "americanizing" aspects of religious

culture. Throughout the 1890s there was an effort on the part of the American hierarchy and their priests to have the Roman Catholic Church accommodate American culture. The Brothers' curriculum was just one part of that complex accommodation. From 1890 the American Bishops had been meeting annually and established the Catholic University of American in Washington, D.C. the University became closely identified as an Americanizing program within the Church. Various "americanizing" controversies continued through those years and it was only in 1908 that the American Church was no longer considered a missionary territory (Shelley, 73–78).

The offense the American Brothers were committing was to continue to teach the classics in their schools after the General Chapter and the Superior General had specifically forbade the practice. The four Brothers who had signed the Heslin agreement for the Pass were the very four who were leading the charge against dropping the classics. They were, then, opposing the ruling body of the Institute, the General Chapter.

Brother Justin was subsequently sent ("exiled") to Toulouse, France, and to Manchester, England, from September 1889 until August 1902; Brother Paulian went to Rheims and Ireland from September 1898 to November of 1901; Quintinian from January 1899 to November 1901 was in Malonne and Rheims, France; Maurelian was given a short exile to Rheims, February 1899–October 1900. The threat of these forthcoming punishments and the strain of opposing one's Superiors in the light of your own cultural and academic certitude, and while you are being encouraged by leaders of the American hierarchy, made the late nineties very difficult for Maurelian and his colleagues.

So we arrive at the final letter from the harried Brothers who had been anxious to return to the Pass.

May 13th, 97

Right Reverend Thomas Heslin, D.D.
Bishop of Natchez, Miss.

My very dear Bishop:

I regret to say that the latest news received from our Provincials is unfavorable to the re-opening of an institution at Pass Christian.

After the election of our new General, a meeting of the Provincials and the assistant, took the matter under serious consideration, and it was found that the conditions under which we were to operate a sanitarium would give rise to many difficulties with the other institutions on the Gulf Coast. For these, and other reasons, it was deemed prudent to abandon the idea for the present.

Thanking your Lordship for the close and kind attention given the matter, and regretting that the trouble taken by you in this case did not result in accordance with our wishes, I remain with much respect, and asking your blessing,

Very Sincerely Yours,

Bro. Maurelian, Pres.
Christian Brothers College

Thus ended with "regrets" the complicated negotiations for a possible official return to the Pass. Obviously Maurelian prudently avoids becoming entangled in yet another long series of debates that were presently absorbing much of his time and so he neglects to mention anything about the Latin Question. Perhaps the "conditions" of Bishop Heslin were considered oppressive after they were discussed, with further input from other people.

Perhaps the election of a new Superior General did forecast a different future for the Christian Brothers in the U.S. But most likely the heavy stress of dealing with the Latin Question and its resulting probable discontinuance of the American school classic curriculum were the major "other reasons" nicely referred to by Maurelian in this his last letter to this Bishop.

And, of course, there was the reality of the situation. Brothers Justin, Paulian, Quintinian and Maurelian knew there would be repercussions from Paris concerning their views on the Latin Question. These views had nothing to do with the possible reopening at the Pass. However, for totally unrelated reasons, these four Brothers who wanted the Pass reopened were exiled, disciplined, sent to schools in other countries. They were obedient and consented to go, remained excellent Christian Brothers, and eventually returned to their American posts. But the Pass never again became part of their enthusiasm for life as Christian Brothers. That same kind of enthusiasm had terminated in a more drastic way for the forerunners of these 1897 decision-makers. One of the reasons these Brothers were trying to settle terms for returning to the College involved nine bodies, buried in the soil of the Pass. They had not been forgotten, then or now.

The Memorial

The inscription on the Christian Brothers Memorial headstone in St. Paul Parish Cemetery reads: These Gave Their All For God And Country. It's a mournful cemetery, enlarged several times since it was first blessed by Rev. Antoine Paul Guerard in May of 1850. It was only 85 1/2 feet wide, but ran 8000 feet back from the beach toward Bayou Portage. The pastor the Brothers knew when they arrived, Rev. Francis Pont, enlarged the property again, and died September 27, 1867, from the fever. He was only thirty-six. This brave young priest must

have stood at the grave sites of many Catholics during the 1867 epidemic.

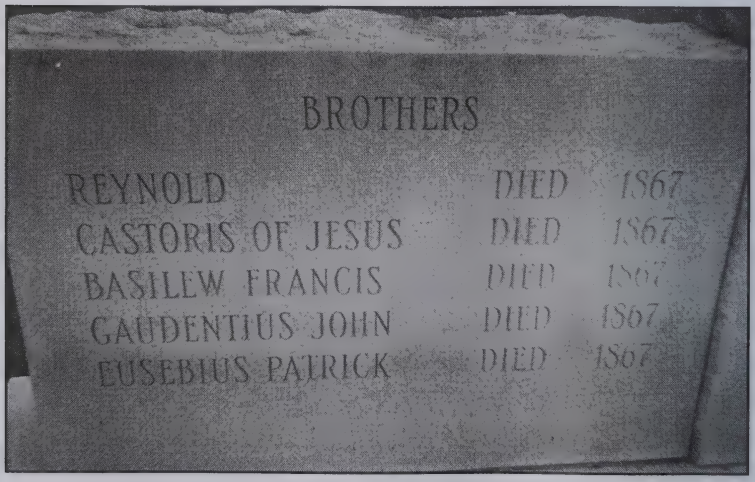
The names of the Brothers buried in Pass Christian have been traced in several different ways. There are several obvious Memorial carved-in-granite errors and some disagreement in our files on the personnel sheets in the Brothers' archives in Rome. We give the details for these nine heroes as accurately as existing data allows.

Brothers:

Reynold, John Maher, native of Ireland, died September 2, 1866, at the age of twenty-four.

Castoris of Jesus, Joseph Joojs, of Germany, only eighteen at death, February 10 or 17, 1867.

Basilew Francis, Robert Foley, or John Ward, native of Ireland, died at twenty-eight, November 3, 1867.



Gaudentius John, Eugene McCullough, died November 11, 1867 or November 30, 1869.

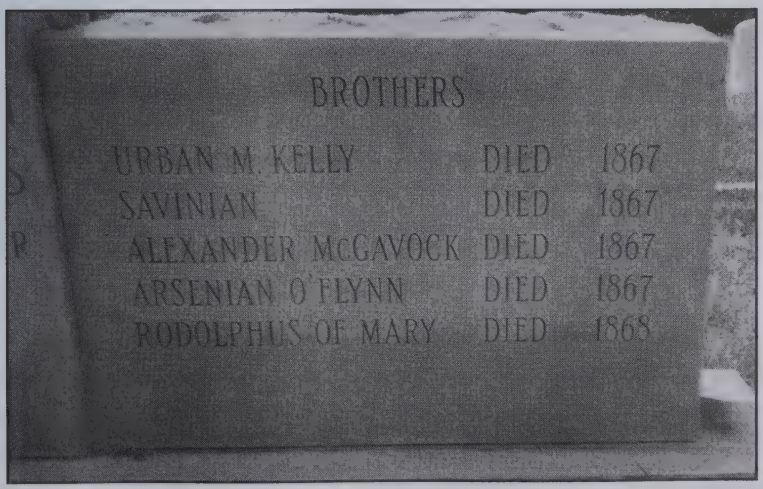
Eusebius Patrick, Thomas O'Keefe, a twenty-four year old from Ireland, died on September 12, 1866, Memorial date; or September 12, 1867, personnel files.

Urban, Michael Kelly, from Ireland, died September 14, or 19, 1867, at age 44.

Savinian, Alexander McGavock, September 14, 1867, also from Ireland, died at 39.

Arsenian, Patrick Flynn, died October 13, 1867, from Ireland, aged 30.

Rudolphus of Mary, Henry McGee from Canada, died at 39, June 18, 1868.



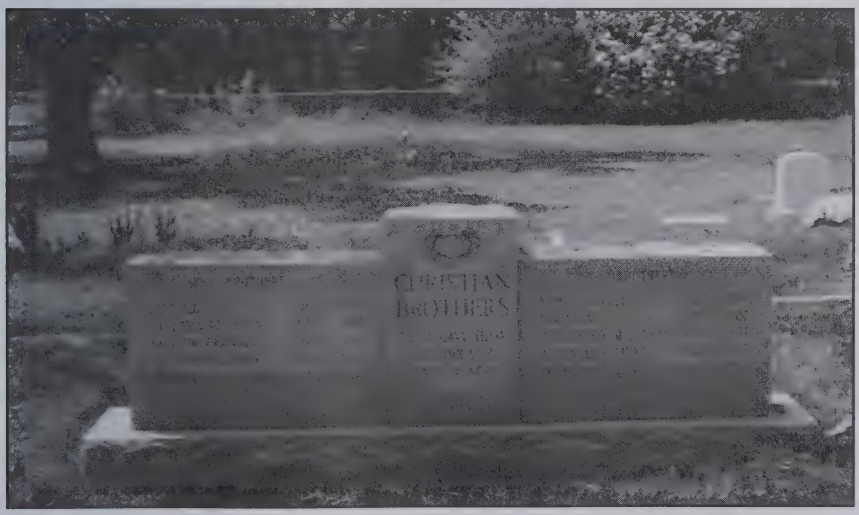
According to records in Christian Brothers' archives, only nine Brothers died at Pass Christian of yellow fever. There are ten carved names on the granite Memorial because Brother Savinian's family name was Alexander McGavock, who is mentioned twice, once by each of his names, religious and family. That is apparently why there are ten names instead of nine. Another reason the Brothers believe there are only nine there, despite the ten granite names, is the statement of Rev. John E. Gunn, Bishop of Natchez. On November 23, 1922, he wrote a friendly letter to Brother Joseph at Christian Brothers College, Memphis, in which he said: "I wish we had nine or ten living Brothers with us, as well as the nine who are buried in the Pass."

Brother Urban was Michael Kelly. His religious name was not, as carved, Brother Michael M. Kelly. Brother Arsenian's name is carved as Arsenian O'Flynn. His religious name was simply Arsenian. His family name was Flynn, not O'Flynn.

All of these men were born overseas. Six of the nine men were from the Emerald Isle, one each from Germany and Canada. We do not know about Gaudentius John. Perhaps he was a Novice; he was only sixteen when he died, having entered the Institute in the Pass Christian Novitiate the previous year. The Archive sheet reads: "No File." Brother Urban had been sent to the Deep South in 1867 as President of St. Mary's University in Galveston, Texas. The Brothers were accustomed to spend some time on "The Island," (Galveston), during the hot summers but it had been quarantined because of yellow fever. Unable to reach their usual summer community there the monks returned to New Orleans and Pass Christian. By the time the fever abated the entire "quarantined" Galveston community except one had died. (Galveston has the distinction of being the only city to actually close down during yellow fever.) Five of these brave College men had been with the Brothers an average of 14.4 years. That

would seem to indicate that they were experienced teachers, extremely burdensome to lose and impossible to replace.

The present Memorial to the fallen Christian Brothers was dedicated on August 22, 1957. Rev. J. P. McGlade, pastor of St. Paul's Catholic Church of Pass Christian, officiated at the memorial services. The representatives from the St. Louis District present for the ceremony were Brothers I. Leo O'Donnell, Leopold Julian, and Lucentius Roger. Brother I. Leo O'Donnell was the founder of the original collections of the Christian Brothers University Archives. Brother Leopold Julian was Visitor of St. Louis District twice, (1922–33, 1942–48). Both of these admired gentlemen died in Memphis, Tennessee. Across the top of the CBU stationery Leopold wrote, "An interesting experience."



Very dear Brother Assistant,

Thank you for the privilege of attending the blessing of the beautiful monument at Pass Christian. To me the ceremony was thrilling indeed. Some 25 or 30 real old timers came to witness

the affair. One old lady brought a framed diploma of Pass Christian College which her father earned when he graduated in 1874.

The Director and the Brothers of both Covington and New Orleans were most hospitable. Fortunately the weather was ideal – not too hot and no rain. Boy! Oh! Boy! It was a million dollar trip. The monument is beautiful. It sets off the plot perfectly.

By the way, another elderly lady told me that for many years she had one of her sons paint Christian Brothers on that old wooden cross that used to stand in the plot. She felt it was a shame that the graves were neglected. Brother Cassian, Director, will have grass and shrubs placed in the lot and that the Brothers henceforth will see to it that the place will be cared for.

You deserve a vote of thanks for your efforts on behalf of the pioneer dead Brothers "Who gave their all for God and country."
Very sincerely and gratefully yours,
Brother Leopold.

Brother Eliphus Victor (Myles Sullivan) to whom Leopold was happily writing, was Assistant from 1946–60. He was a traditional Christian Brother of the old school, that is, he was "a school man." He had been Inspector of Schools, a traditional position in the French system, in New York for six years. He held quarterly competitive exams in the schools under his direction, and organized Brothers to write books.

The *Tarpon Beacon* carried a long article about the Christian Brothers in the August 15, 1957, issue, reminding their readers this would be the 90th anniversary of the Brothers' deaths. *The Herald* of Biloxi, on August 23, 1957: "The memorial was a gift of St. Louis and New York provinces. About 30 from the Order of Christian Brothers attended the

service, representing Lafayette, La., Memphis, Tenn., and New Orleans, La. There were also a number of parishioners in attendance." The present day De La Salle Christian Brothers are profoundly grateful for the heritage that these Pass Christian College confreres have created for them.

CONCLUSION

Everyone who writes history realizes that when his research is re-researched in the future the new author may look at the same period and come to alternative interpretations of the same or newly discovered facts. Another generation may see the Pass events differently. It would certainly have been beneficial to have had some *verbal* accounts of eyewitnesses. It was often frustrating to discover inaccuracies and faded memories, but further reading proves Civil War headstone mistakes are not at all uncommon. And now, I suspect, there could be other ways to work with this Pass project, more files somewhere awaiting discovery. One thing is certain. This little work drops enough hints about future research possibilities so as to be helpful to someone later on. And God knows the Pass Brothers deserve our continued remembrance and affection.

On the national scene there has been an historically significant emphasis on the so-called Unknown Soldier. It would be unfortunate if that prominence represented the idea of a faceless mass society. Nowadays industrial nations have large memorials where people come to life with name and number specificity. We Brothers also refuse anonymity to our deceased confreres after their victory over death. We continue to acknowledge them and we name names, give honor where honor is due in our legendary Necrological Notices and in our modern-style biographies, however brief and humble these little booklets are. The published works and our daily prayerful remembrance of each departed Brother attest to our perpetual respect for those whose "stars shine for all eternity" (Daniel, 12:3).

The grave site memorial in Pass Christian is a kind of shrine to the renewed perception of the humanness of our yellow fever Brothers and to the dignity of their lives. We can signify at least this one positive theme attached to the Pass story: the undying ambition of the Brothers to teach "by association." That means, not just as vowed "wherever I may be sent," or "to do anything in the Society at which I shall be employed." Practically speaking, at the Pass it meant walking into a minefield of killer mosquitoes, financial crises, culture clashes, and nervous competitors.

View of the Gulf from the front gate of the College

It is clear the Deep South Brothers lived lives that included sharing themselves with others in a meaningful way. There was nobility in the way they did that. Their lives are honorable and worthy of emulation because they were striving for what is good. They didn't always succeed but they were faithful (Wicks,

119–23). The ten-year history of the Brothers at Pass Christian is seen as a segment of the larger efficacious history of the Institute in the South, the United States and the world. Any such study of a world-wide organization has to chronicle their successes and failures, their good years and not-so-good years, and their steadiness on the job. Steadiness for a Christian Brother translates into words like unfaltering and permanent. For that reason the Brothers take a vow of "stability." The exact words in the *RULE* are: *By this vow they commit themselves to remain in the Institute in order to accomplish its specific mission and to live in fraternal and apostolic communion with their Brothers. They remain faithful to the Institute and to its spirit, to their Brothers, and to those they serve in their ministry* (*RULE,* 1987, #42).

Looking back we may ask where else in the 1860s could you find a college famous for debate and oration, brass band, and baseball? Where else were fishing, swimming and sailing normal school activities? Where else would current topics of international significance be routinely researched and verbalized in public? How many colleges had a trained international faculty of proven teaching experience? Where else would you find a group of students, led by the future valedictorian and salutatorian, chairing the established student council-literary-debating society defending ever-new theses before hundreds? And where else could you find so many devoted Brothers of the Christian Schools?

First there was Brother Isaiah, the founder, the originator, with talent for initiating projects, renovating and building, but seriously lacking the follow-up day-to-day detailed strategy so necessary in a school administrator. He ends his Pass career by changing careers, and continuing his founding and building abilities as an active diocesan priest. Perhaps he did return for Christian Brother alumni functions. Brother Leo, of the New Orleans-Santa Fe District archives affirms there is a note which reads: "In an alumni gathering in New Orleans, Father Hilaire

Rousseau, (former Brother Isaiah), attended the function." Isaiah's Vice-President, Brother Maurelian, fortuitously became the trouble-shooter *par excellence*, District historian, a one-man archive, fund-raiser, college president and national icon for Catholic education. Brother Leonidian, experienced New Orleans director, the ombudsman of his College, was the classic school club moderator, working closely with the school leaders and shaping by word and example many future leaders. Brother John the Baptiste, the clean-up man, is our hero, our paladin. In the name of the Institute, District, and the local Community, he "saved face," unwillingly lived alone, left us a legacy of written prayers, letters and account sheets. Only John owns the tag line: "Will the last man to leave please turn off the lights?"

Brother Stephen, the man on the spot when unavoidable, baffling complications arose, made the formal decision to close out the Deep South ministries. The verdict made him sick. Fortunately, he had the leader's instinctual good judgment to commit his thoughts to paper, so we know how he felt about his awesome choice. The two Bishops who worked most closely with the Pass Community over the years deserve The Most Frustrated awards for their respective generations. Bishop Elder who saw his wonderful College collapse without being in on the final decision; and Bishop Heslin, who came close, but not quite, to reopening a Christian Brother institution in the Pass. There were other heroes too: Father Georget, always loyal, striving to keep his parish's College going; John Henderson, who bought and held the property for the Institute; and all those generous, patient Friends of Maurelian who did what they could to help the College survive.

In reviewing its brief history we are reminded of the Pass Christian College custom of conducting public exhibitions of knowledge learned. We have now publicly exposed what we know about the Institute's Pass venture. We have learned about life in the

post-Civil War years at Pass Christian College on the beautiful Gulf Coast. And in the words of Brother John the Baptiste, "pensons y serieusement," let's think seriously about that.

APPENDICES

Letter of Brother Maurelian to Philip Mentz

Maurelian kept in touch with very many former students of the schools in which he taught. Pass Christian was on his mind as he grew older; the total P.C. experience had made an indelible impression on his psyche, and people continued to ask him for his P.C. thoughts. This Philip Mentz was on the Harrison County census roster of 1870, where his name was misspelled Meutz. Mentz had become an accomplished lawyer, Judge of the Court at Franklin, Louisiana, and law partner of Governor Foster. Mentz's law partner was Charles O'Neil who graduated from CBC Memphis in 1890. Mentz was very devoted to Maurelian and wrote long personal letters to him in which he reviews the joys of Old Boys' reunions. Henry Ebeling Mehrtens, active in the New Orleans alumni, was a Maurelian correspondent, and up to World War I never tired of his efforts towards a Deep South reopening. Maurelian occasionally visited friends and alumni in Biloxi and New Orleans after his retirement in 1909. In early 1916 a new District of New Orleans-Santa Fe was begun.

Maurelian's stationery is Pass Christian College stationery, with the historic picture at the top of the page. He crossed out "Pass Christian" and wrote "Memphis, Tenn, April 20, 1916," the day after his 74th birthday.

Philip Mentz
New Orleans, La

I have only 2 or 3 sheets of Pass Christian letter paper remaining and this day Apr 20 I begin my 75th year. I am naturally growing weaker and hardly can expect to have sufficient strength to visit New Orleans again. On May 1/16 it will be the fiftieth anniversary of our moving from St. Mary's College, New Orleans on Steamer Camelia to Pass Christian. I have eagerly scanned the New Orleans papers for news about the Old Boys but I seldom find a name except a death notice. Occasionally I receive a package or a letter from some one of the boys. Through kindness (of) H. E. Mehrtens, I receive the daily Times Picayune *and the morning so I keep in touch with New Orleans, Louisiana affairs. Every day I pray to God to bless the Old Boys. I send you Easter greetings for yourself and family & trust all are well and happy.*
I remain, very cordially, Bro. Maurelian

The First Graduation Address, 1870 By Brother Isaiah, FSC, President

Gentlemen—it does me much pleasure to congratulate you on having at length reached the goal of your academic career. And that pleasure is enhanced by the consideration that you have reached it in a manner that is gratifying to me, and which must be joyful to your parents as well as honorable to yourselves.

The diplomas which are here presented to you as the formulary evidence of your success are, indeed, a very inadequate expression of your merits or of my appreciation of them. Hitherto I have restrained my disposition to speak in praise of you, either in your presence or elsewhere, for you yourselves may easily apprehend how expressions of this kind might overreach duty.

But if it be ever allowable, and what occasion more propitious than the present, to speak in praise of your youthful trust, I may say that your conduct has won my esteem—nay, more, my affection. These feelings some have won by their kindness and affection; some by their dignified and manly behavior; others, by what I thought their devotedness to the interests of our institution, and all by their assiduous and vigorous efforts to acquire learning, together with their ready, generous and uniform submission to authority and discipline.

I am particularly pleased that our first graduates are young men of such character. In the long succession of graduates, who, I hope, will pass from this institution, it is natural that the mind should more frequently revert to the first and I am glad that in this frequent recurrence of the mind to you, there is nothing to detract from the pleasantness of the remembrance.

I believe there is not a single instance of severity on my part, or of truant indiscretion or of disregard to decorum on yours, that can be recalled.

You are, now gentlemen, to take your part among the actors on this great stage of the world. Need I say that I desire your success? That it would give me pride and pleasure to see you among its most conspicuous characters? Yet how few have attained a world-wide fame! Nor do I hope or desire that you should be of the number. Badly proportioned personal qualities and a very disparaging contrast of pleasure and pain entailed on themselves and on humanity, have generally marked their advance to that eminence.

That it is not in the giddy elevation more than in the lowest caverns of the social landscape that the greatest amount of happiness is to be found is the teaching of the wisest and the best. In neither, therefore, would I wish to see you. But I would desire to have you be esteemed and respected by your acquaintances, cherished and beloved by your friends. I would desire to see each one of you the most attractive figure in his own peculiar horizon—a munificent competency won by his own industry and talents, and the liberal education which he has received from his parents mutually illustrating each other, and both imparting dignity to the respectability of his birth.

With little less than parental fondness would I wish to see you secured from the pangs of bitter poverty, hopes deferred, or undeserved misfortune. Yet, notwithstanding the assiduous perseverance, the abounding talents and the good sense which characterize every one of you, you may not be able to escape that doom. Remember, then, there is another world in the scheme of the full complement of God's providence. The world which you are now about to enter is a world of vicissitudes. "Not always fall of leaf nor always spring." "With succeeding change God tempereth all that man may hope to rise yet from the fall." In a world, therefore,

whose most general characteristic is change, it behooves, as a first maxim of worldly wisdom, to be prudent. Prudence will make you cautious in your adventures and diligent in your pursuits. It will moderate your natural propensities, restrain the exuberance of youthful generosity, and regulate your economy with proper liberality. Prudence is the great talisman to prosperity, but she sometimes fails, though her general rule is success. But if she fails, there stands behind her a brighter angel with higher lessons, and that is religion. She performs more than prudence promises. She spreads with golden fruit the desert spots where prudence cannot tarry. The wings of her beatitude cover two worlds, shade all the objects therein, and give beauty to them all. And now, gentlemen, as you are about to pass forever from my charge, and are for the future to lean on your own responsibilities, and as you are about to enter on the stage of the world, while yet you stand on the threshold, permit me to give you with my affectionate farewell as a lasting injunction, that you ever practice religion and advocate its cause.

"Pass Christian College," *New Orleans Times* 29 July, 1870: 2.

1870 CENSUS

"The Old Boys"

The census of 1870, County of Harrison, State of Mississippi, Post Office of Pass Christian enumerated the following students at Pass Christian College on the 13th day of June.

O'Rurke, John, 21: Ireland (I.L.S.)
Flower, Walter, 19: La
Seiguin, Norcomb, 15: La
Nuno, Adolph, 14: Cuba
Muir, Charles, 19: Miss.
Emmett, Frank, 19: La
Purvis, Henry, 18: La
Stein, John, 18: La
Markey, Thomas, 17: La
Fernandes, George, 15: La
Fernandes, Eward, 14: La
Stude, Alfonse, 13: Texas
Decner, Arthur, 12: La
Leche, Lewis, 14: La (I.L.S.)
Moore, Bowie, 11: Miss
Heenan, Richard, 13: La
Marquiz, Edward, 11: La
Benard, Thomas, 12: La
Meutz, Philip, 19: La
Leguin, James, 17: La
Dennis, Edward, 14: La
Flowers, William, 15: La
Oglesby, Steward, 21: La
Duffel, V., 19: La
Nuno, Alfonce, 16: Cuba
Burke, John, 20: La
Prudhomme, Louis, 16: La (I.L.S.)
Borgeois, Anatol, 16: La
McCarty, Walter: 14: La (I.L.S.)
Jawin, Jules, 12: La
Prudhomme, Lambre, 16: La
Champagne, R., 15: La
Moore, John, 13: Miss
Duffel, Lenard, 14: La
Cussacks, Gaspard, 14: La
Hernandez, James, 12: La
Flowers, James, 16: La
Bryant, George, 18: La
Thomas, Walter, 14: La
('73 grad. program)
Hertzog, Ambrose, 12: La
Claisson, Edward, 12: La
Cussaks, Joakin, 10: La
Kennedy, Daniel, 16: Texas
Bonger, Albert, 15: La
Flowers, Joseph, 17: La
Terry, Kyle, 13: Texas
Himel, Edgar, 15: La
Walz, Frederic, 12: Texas
Himel, William, 17: La

Dallimore, Oliver, 12: La
Burke, Henry, 11: La
Flowers, Davidson, 11: La
Fernandez, Joseph, 10: La
Blackman, William, 12: La
Coyle, John, 12: La
Marquez, Balows, 13: La
Brunot, Hilary, 13: La
('73 grad.program/I.L.S.)
Carnel, Bruno, 10: La
Sulley, George, 19: La
Stuart, Hunter, 16: La
Schinkel, John 12: La
Knapp, James, 18: La
('73 grad.program/I.L.S.)
Clark, Dave, 14: La
Clark, Walter, 17: La
Schneider, Philip, 13: La
Rains, Edward, 18: La
Manning, Thomas, 12: La
De Fuentis, M., 14: La
Rhodes, John, 11: La
Smith, Kirby, 14: La
('73 grad.program)
Rains, Charles, 15: Texas
Worthy, Frank, 18: La
Worthy, Oliver, 16: La
Kelter, George, 11: La
De Aguin, Gustav, 15: ?
Brady, Ccharles, 18: La
Patin, Herbert, 17: La
Deveraux, Ignatius, 15: La
Masam, Thomas, 18: La
Winston, W.O., 19: La
McIntire, George, 10: La
Posey, Landers, 18: Miss
Pieman, Richard, 17: Texas
Pieman, James, 13: Texas
Lund, Henry, 14: La
Bayersdorfer, Henry, 18: La
Brasher, Walter, 20: La
Mandure, Joel, 16: La
Worsham, James, 16: La
Michael, Adam, 17: Tenn
Jodd, David, 18: La
Bell, Hampton, 13: La
Gilbernagle, A., 14: Texas
Rice, Lewis, 12: La
Johnson, George, 12: Ala
Narnan, Patrick, 14: La
Boyce, Benjamin, 13: Miss
Castenedo, R., 13: La
Castenedo, Paul, 12: La
Elder, William, 16: La
('72 grad.program/I.L.S.)
Morgan, John, 12: Miss
Bolio, Charles, 11: Miss
Belser, Willington, 18: La
Young, John, 16: Ark
Briar, A, 14: Texas
Bird, Thompson, 17: La
McClure, William, 15, Mo
Williams, E, 18: La
Levy, Lewis, 18: La
Grogan, J. P., 20: La
Jodd, John, 21: La
Moore, Robert, 21: La
McDonald, J., 22: Ark
Dannell, Otto, 10: La
Hawkins, H., 20: La
Hays, Thomas, 10: La
Hays, Bernard, 9: La
Soening, A., 11: La
Lebland, Jule, 20: La
Dillard, Edward, 17: Ala
Dillard, John, 16: Ala
White, Volny, 12: La
Barron, B., 18: La
Dufrene, Peter, 17: La
Whitmore, Rubin, 16: La

Knapp, Colby, 10: La
Dardennee, H., 19: La
Lattier, John 16: La
Sullivan, Daniel, 14: Tenn
Woodward, O., 13: La
Grunewate, W., 12: La
Meugher, John 24: Miss
Davis, J.T., 23: Ark
Ross, Robert, 24: Ark
Deblieux, A., 18: La
Costa, Alexander, 14: La
Laycock, Samuel, 18: La
Corkery, George, 14: La
('73 grad program/I.L.S.)
Legure, Homes, 17: La
Arrington, John, 14: Ark
Arrington, Archibato, 10: Ark
Ticke, Henry, 16: La
Gano, Nicholas, 16: Mex
Bangre, Horace, 8: La
Dent, Henry, 19: Miss
McLeon, F.G., 19: La
O'Hara, Dennis, 12: N.Y.
Murphy, James, 15: N.Y.

Students
Sessions 1872–73

Adams, Willie: Miss
Allen, Frank: La
Amiel, Denis: Miss
Bock, Peter: Texas
Bock, Ernest: Texas
Bock, James: Texas
Bohn, Henry: Miss
Bonpart, Joseph: Miss
Bongere, Achille: La
Bongere, Albert: La
Bongere, Horace: La
Braud, Phillip: La
Brooks, Joseph: Ark
Brooks, John: Ark
Brunot, Hilary: La (I.L.S.)
Buard, Emmanuel: La
Burke, Harry: La (I.L.S.)
Bussey, John: Miss
Bussey, Jeremy: Miss
Campbell, George W: La
Campbell, William A: Miss
Carnall, Brunot: La
Carson, Warren: La
Casidy, James: La
Casidy, Hugh: La
Castanedo, Raymond: La
Castanedo, Paul: La
Castanedo, Adolph: La
Cestac, Henry: La
Cestac, Willie: La
Champagne, Henry: La
Cordts, John Henry: Miss
Corkery, George: La (I.L.S.)
Coyle, John: La
Coyle, John Baptist: La
Cronan, John G.: La
Cronan, Lawrence: La
Curtis, John: Miss (I.L.S.)
Curtis, James: Miss
Dallimore, Oliver: La
Darnall, John L: La
Dirks, Joseph: Texas
Douglas, John: La
Duffel, Valery: La (I.L.S.)
Dufour, Horace: La (I.L.S.)
Elder, Willie: Miss (I.L.S.)
Elliott, Raifort: La
Elmore, Frank: La
Emmett, Otis: La
Eugman, George: La
Fallon, Thomas H: Miss
Fernandez, Edward: La
Fernandez, Joseph: La
Flower, Davidson S: La
Gallien, Alexander T: La
Generes, George: La
Gebelin, Joseph: La
Gleason, Joseph: La
Guenaudon, Arthur: Miss
Guehaudon, George: Miss
Gueydon, Xavier: La
Hansen, Peter E: La
Hare, Arthur: La
Harris, George: La
Hattier, Victor: La
Hauler, William: La
Hayes, Thomas O.M.: La
Hayes, Bernard O.M.: La

Hein, Adolph: La
Henry, Michael: La
Hogan, Eugene: La (I.L.S.)
Horn, Arnauld: La
Howard, James: La
Jacob, Henry Eugene: La
Jemison, William: Texas
Jemison, Joseph: Texas
Johnson, George: Ala
Johnston, Willie P: La
Jumenville, Alexander: La
Kelly, Robert: La
Kelly, Patrick: La
King, William: La
Knapp, Colbey: La
Knost, John: Miss
Lacost, William K: La
Lattier, Theodule: La
Laycock, Joseph: La
Laycock, Levi: La
Leche, Louis: La (I.L.S.)
Ludowig, Gustave: La
Lusher, John Robert: La
Lyons, James: Ala
Macou, Gaston: La
McCarty, Walter C: La (I.L.S.)
McCutchon, Destrachan: Miss
McFeely, Bernard: La
McGuinn, Francis: La
Maglone, Clay Bernard: La
Meyers, Joseph: Ala
Michon, Martinien: Miss
Miranda (de), Jose: Brazil
Molloy, Alphonsus: La
Molloy, William: La
Moore, Bowie: Miss
Mulligan, Daniel: La
Mulroy, Richard: Miss
Nelson, John: Miss
Newell, William: La
O'Brien, John: Miss
O'Brien, Jeremiah: Miss
O'Reilly, John Isidore: Ala
Patenote, Adolph: Miss
Pepin, Arnaud: La
Pepin Ernest: La
Preau, Armand: Miss
Prudhomme, Lambre: La
Pullin, Charles L: La
Purnell, Bertron: La
Saint-Amand, Louis: La
Saint-Gemain, John: La
Salaum, August: La
Schinkel, Edward: La
Schruff, Louis: Miss
Sere, Joseph: La
Still, George: Miss
Stuber, James: La
Stewart, Hunter: La (I.L.S.)
Straub, John: Miss
Tessier, Henry: La
Tesson, Joseph: La (I.L.S.)
Thomas, Allen: La
Thomas, Walter: Ala
Tiernan, Richard: Texas (I.L.S.)
Tiernan, James: Texas
Tiernan, Frank: Texas
Toledano, Edgard: La
Tonry, John: Miss
Viala, Joseph: La
Vosse, Albert: Miss
Wackerman, Joseph: La
Wax, Edward: La
Wheelahan, Thomas: La
Wilcox, Harry: La
Williams, John Milton: La

Christian Brothers Today In the United States

This information is extracted from the *Memento 1999–2000*. Historically, the territory of the Districts were New Orleans, 1865–75, and Santa Fe, 1867–82. Now the Christian Brothers in the combined New Orleans-Santa Fe District have the following establishments.

Provincialate, Lafayette, La

Saint Paul's School, Covington, La
(primary, secondary)

Mullen High School, Denver, Co

Cathedral High School
El Paso, Texas

Cathedral-Carmel School
Lafayette, La

Archbishop Rummel High School
Metairie, La

Christian Brothers School
(Primary)
New Orleans, La

De La Salle High School
New Orleans, La

College of Santa Fe
(University)
Santa Fe, NM

St. Michael's High School
Santa Fe, NM

Total Christian Brothers in the United States: 934. Spain and France both have 1,000. Italy has 391, Canada 323, Belgium 302, Mexico 234, Columbia 203, Brazil 177, Ireland 120, Australia 117, United Kingdom 117. The Christian Brothers are presently working in 86 countries of the world. One thousand-sixty Brothers work outside their own countries.

The average age of the 390 Brothers in Africa and Madagascar is only 42.5. For the 1,056 Brothers in Latin America the average age is 54.8, for the Pacific-Asia's 530 Brothers the average age is 54.9. The Spanish Brothers have an average of 60, the Italians 66.

For the 284 Brothers in Great Britain-Ireland-Malta the average is 67.4.
The French Brothers are elderly also, averaging 73 years; the 300 French Canadian Brothers average 74.5.

The average age of the 1,034 Brothers in the U.S-Toronto region is 63.9.

There are 1,020 official Christian Brothers' communities in the world, where you can find 6,694 Brothers. Last year 185 died

and 151 began their training as Novices. There are 447 Pre-Novices. Among the Christian Brothers in 2000 there are 156 over ninety years of age.

The Brothers teach a total of 784,061 students world-wide in 959 different educational institutions.

The St. Louis-New Orleans Districts conduct four universities, St. Mary's, Winona, MN; Lewis University, IL; Christian Brothers University, Memphis, and the College of Santa Fe in New Mexico. Other U.S. Christian Brother Universities are going strong: Manhattan, New York; La Salle, Philadelphia; St. Mary's, CA.

(*Memento 1999–2000*, Fratelli Delle Scuole Cristiane, Casa Generalizia, Via Aurelia, 476, Roma-Italia)

Brother Superiors General 1838–1913

Brother Philip 1838–1874
Brother John Olympe 1874–1875
Brother Irlide 1875–1884
Brother Joseph 1884–1897
Brother Gabriel Marie 1897–1913

Brother Assistants for the United States

Brother Facile 1861–1873
Brother Patrick 1873–1891
Brother Clementian 1891–1911
Brother Benezet Thomas 1911–1923

THE DEEP SOUTH

STATE OF MISSISSIPPI

State Bird: Mockingbird
State Flower and Tree: Magnolia
State Fish: Largemouth or Black Bass
State Insect: Honey Bee
State Shell: Oyster Shell
State Land Mammal: Whitetailed Deer
State Water Mammal: Bottlenosed Dolphin
State Water Fowl: Wood Duck
State Beverage: Milk
State Stone: Petrified Wood
State Fossil: Prehistoric Whale
State Song: Go Mississippi

WORKS CITED

Newspaper Articles

New Orleans Daily Delta 16 September 1855.

New Orleans Daily Picayune 12 May 1850.

New Orleans Daily Delta 6 July 1851.

New Orleans Crescent 7 July 1859: 1–4.

New Orleans Times 31 July 1866.

New Orleans Daily Picayune 6 September 1866.

New Orleans Times 22 September 1866.

"Voice of the People on the Coast," *The Owl* of 9 June 1970.

The New Orleans Times May 27 1867.

New Orleans Daily Picayune 11 April 1862.

New Orleans Times 27 May 1867.

New Orleans Times 28/29 May 1867.

New Orleans Times 2 July 1867.

New Orleans Times 31 August 1867.

Handsboro Democrat 3 October 1867.

Times-Picayune [New Orleans] 2 March 1915: 3.

New Orleans Times, Sunday Edition 11 July 1968.

New Orleans Times 31 August 1867.

New Orleans Times 14 July 1869.

New Orleans Daily Picayune 28 July 1870

New Orleans Times 29 July 1870.

New Orleans Times 31 March 1872

New Orleans Times 13 October 1867.

New Orleans Daily Picayune 27 August 1871

New Orleans Times 24 June 1869.

"Know Your Coast," *Daily Herald* [Biloxi-Gulfport] 1970.

Tarpon Beacon 15 April 1939.

Tarpon Beacon 15 August 1857.

The Herald [Biloxi] 23 August 1857.

"Pass Christian College," *New Orleans Times* 29 July 1870:2.

Letters

The originals of all letters are in the Archives of the Casa Generalizia of the Brothers of the Christian Schools, Rome, Italy unless otherwise noted.

Bane, Father F. J. Letter to Brother Patrick, Assistant, 23 July 1880. In NS876, 1er Chemise.

Brother Paulian, Brother Justin and Brother Quintinian. Letter to Bishop T. Heslin, 12 December 1896. Copy in the Midwest District Archives, Memphis, TN.

Damnon, Brother Anthimian. Letter to Brother Facile, 27 April 1872. In Box NS876, 1er Chemise.

Dodd, Brother Leopold Julian. Letter to Brother Eliphus Victor, Assistant, no date, but after August, 1957. In NS876, 2eme Chemise.

Dufresne, Brother John the Baptiste. Letters to Brother Patrick, Assistant, 5 March 1876, 9 March 1876, 16 April 1876. In AN16, Dossier NS874.

Gosselin, Brother Stephen. Letter to Brother Patrick, Assistant, April 1875. In Box NS876, 1er Chemise.

—-. Letter to Brother Patrick, Assistant, 9 June 1875. In Box NS876, 1er Chemise.

Gunn, Rev. John E. Letter to Brother Joseph, 23 November 1923. Copy in the Midwest District Archives, Memphis, TN.

Heslin, Bishop T. Letters to Brother Maurelian, 4 December 1896; 23 December 1896; 12 January 1897. Copies in the Midwest District Archives, Memphis, TN.

Kenny, Father J. Letter to Brother Patrick, Assistant, 2 September 1880. In AMG, dossier NS766.

Sheel, Brother Maurelian. Letter to Brother Altheus Jerome, 3 January 1918. Copy in the Midwest District Archives, Memphis, TN.

—-. Letter to Brother Gerardus, Visitor, 9 March 1914. Concerning Pass Christian College and Brother Isaiah. 8 typewritten pages. Copy in the Midwest District Archives, Memphis, TN, #339/2062D.

—-. Letter to Philip Mentz, 20 April 1916. Copy in the Midwest District Archives, Memphis, TN.

—-. Letters to Right Rev. T. Heslin, DD, Bishop of Natchez, 14 November 1896; 2 February 1897; 13 May 1897. Copies in the Midwest District Archives, Memphis, TN

Manuscripts

Catalogue of Pass Christian College, 1872–73. New Orleans: Pelican Press, 1872.

Elder, Bishop William Henry, of Natchez. *Journal, 1866*. In the parish records of St. Paul's Parish, Pass Christian, Mississippi.

"Minutes of the Pass Christian Irving Literary Society," November 20, 1867 through May 29, 1873. Original in the Midwest District Archives, Memphis, TN.

Rousseau, Brother Isaiah. "List of Debts Due to Pass Christian College," 21 April, 1875. In Box NS876, 1er Chemise, at the Archives, Casa Generalizia of the Brothers of the Christian Schools, Rome, Italy.

Sheel, Brother Maurelian, "The Brothers of the Christian Schools in the United States: Some Historical Notes on their Foundations, etc." No date. 15 typewritten pages. Copy in the Midwest District Archives, Memphis, TN, #339/2062D/DF2017.

—-. "Extraordinary Conditions at New Orleans Since 1850: Sickness, Mainly Yellow Fever, Cemeteries, Drainage, etc." No date. 2 typewritten page transcript of the original. Copy in the Midwest District Archives, Memphis, TN, #339/2062D.

Secondary Sources

Angelus Gabriel, FSC. *The Christian Brothers in the United States: 1848–1948.* New York: the Declan X. McMullen Company, Inc., 1848.

Arceneaux, Pamela, Williams Research Center, The Historic New Orleans Collection, 533 Royal St. New Orleans, Louisiana.

Battersby, W. J. *Brother Maurelian.* Winona, Minnesota: St. Mary's College Press, 1968.

—-. *The History of the Institute of the Brothers of the Christian Schools: 1900–1925.* Winona, Minnesota: St. Mary's College Press, 1967.

Bernard, Mother Mary. *Sisters of Mercy in Mississippi.* 1931.

Blake, N. M., *A History of American Life and Thought*, New York: McGraw-Hill, NY, 1963.

"Brother Anthimian," *Notices Necrologique*, Number 396, 1879.

Brothers of the Christian Schools. *Rule of Government of the Institute of the Brothers of the Christian Schools.* Rome, Italy: Casa Gereralizia, 1947.

—-. *The Management of Christian Schools.* New York: O'Shea & Co., 1907.

Burton, Teresa. "The City of Pass Christian," Technology Coordinator, Pass Christian Schools, *Internet.*

Cain, Cyril E. *Four Centuries on the Pascagoula.* Vol II., 1962, 69–71.

Caire, R. J. and Katy Caire. *History of Pass Christian.* Pass Christian, Mississippi: Lafayette Publishers, 1976.

Carlin, Betty. *A Brief History of Pass Christian.* Pass Christian, Mississippi: Pass Christian Historical Society, 1998.

Coulter, E. Merton. *The South During Reconstruction 1865–1877.* Baton Rouge, LA.: Louisiana State University Press, 1947.

Diboll, Buddy. *Pass Christian Lighthouse 1831–1882.* Two page brochure accompanying scale model on display in Pass Christian City Hall.

Ellis, Dan. *Mississippi Gulf Coast.* Pass Christian, Mississippi: Ellis, 1998.

—-. *Pass Christian Tri-Centennial 1699–1999.* Pass Christian, Mississippi: Ellis,1999.

—-. *St. Paul Parish.* Pass Christian, Mississippi: Ellis, 1997.

—-. *Camille.* Pass Christian, Mississippi: Ellis, 2000

Gerow, Richard Oliver. *Catholicity in Mississippi.* Hope Haven, Marrero, LA.: Hope Haven Press. 1939.

Gray, Charles. *Our Lady of the Gulf Catholic Church.* Bay St. Louis, Mississippi: Hancock County Historical Society, 1997.

Harrison County Deed Record, Book 10, 509–512. Harrison County Courthouse, Gulfport, MS, Office of the Chancery Clerk.

Harrison County Deed Record, Book 14, 389–395. Harrison County Courthouse, Gulfport, MS, Office of the Chancery Clerk.

Hayden, J. W., Jr. *History of Pass Christian, Mississippi 1699–1900.* Memphis, TN: Memphis State College, 1950.

Horwitz, Tony. *Confederates in the Attic.* New York: Pantheon Press, 1998.

Hubert Gerard, FSC, Editor. *Mississippi Vista: The Brothers of the Christian Schools in the Mid-West: 1849–1949.* Winona, Minnesota: Saint Mary's College Press, 1948.

John Baptist De La Salle. *The Rules of Christian Decorum and Civility.* Romeoville, Illinois: Lasallian Publi-cations, 1990. Translated by Richard Arnandez, FSC, edited by Gregory Wright, FSC.

Long, E. B. *The Civil War Day By Day: An Almanac 1861–1865.* Garden City, New York: Doubleday & Co., Inc., 1971.

Lourens, Saskia. "Area Guide Biloxi." *Internet.*

"Magnolia State," *Mississippi: A View of the Magnolia State* July–August, 1984.

Nichols, T. L., "Forty Years of American Life," in *Work and Play in America, 1864*, in *The Annals of America, Vol. 9: 1858–1864*, Chicago: W. Benton Publisher, Encyclopedia Britannica, Inc, 537–539, 1968.

Nolan, Charles E. "Mississippi Catholic Church." In Michael Glazier and Thomas J. Shelley, eds. *The Encyclopedia of American Catholic History.* Collegeville, MN: The Liturgical Press, 1997, 962–965.

Official Record II. Vol. III. 619.

Pillar, James J. *The Catholic Church in Mississippi*. 1964.

Rezek, Antoine Ivan. "Father Hilary J. Rousseau." *The History of the Diocese*. Marquette, Michigan.

Shelley, Thomas J. "American Catholics: 1815–1865." In Michael Glazier and Thomas J. Shelley, eds. *The Encyclopedia of American Catholic History*. Collegeville, MN: The Liturgical Press, 1997, 69–73.

"Steamship," *Microsoft Encarta Encyclopedia 2000*. Microsoft Corporation, 1999.

Sullivan, C. L. and Murella Hebert Powell. *The Mississippi Gulf Coast: Portrait of a People*. Sun Valley, California: American Historical Press, 1999.

Susek, Daniel. "Henderson, Gibbons, Fitzpatrick," A survey of the New Orleans Census and Directories, and "Legal Documents For Pass Christian College Property And Buildings", a survey of the *Harrison County, MS Record of Deeds*. Midwest District Archives.

United States Census of the State of Mississippi: Harrison County. 1860.

Welcome to Pass Christian, Mississippi. *Internet. http://pass-christian.ms.us/*

Weller, Thomas H. and Thompson, Douglass S., "Yellow Fever," *Encarta Encyclopedia 2000*, Microsoft.

Wicks, Robert J. *Everyday Simplicity*. Notre Dame, IN.: Sorin Books, 2000.

Williams, Neville, *Chronology of World History: 1776–1900*. Vol. III. Santa Barbara, CA: ABS-CLIO, 1999.

Williams, T. Harry, "The Union Sundered, 1849–1865," in Graff, H. F., editor., *The History of the United States*, Vol. 5, 105.

GLOSSARY

Association. Specific to the Brothers' vocation, it is unification with a common vision, a shared dedication, and implies working in and through one another and with the community as a whole.

Arpent. Arpent is an old French unit of area equal to about one acre, 0.4 hectare. It is still used in the province of Quebec and in parts of Louisiana. One arpent linearly is 191.833 feet.

Assistant. The Superior General has a council composed of Brothers called Assistants. Each is responsible for an aspect of the total operation of a worldwide Institute. They are members of the General Council which consults with and advises the Superior General.

College. In the United States, higher education after high school. Synonym for University. In Europe "college" is used for "school" at various levels of education, grade school and high school.

Community. A canonically recognized group of individuals who belong to a religious institute and live together according to their Rule.

Coutumier. The coutumier or customs to be followed in the community residence, were referred to in the RULE as "Exercises Journaliers." These daily community group activities began "en tout temps," at all times, at 4:30 in the morning. After

a loud bell-ringing session, the Brother director shouted the traditional Christian Brother "signal" (same word in French and English, signal or salutation or gathering cry), "Live Jesus in our hearts," to which all responded "Forever." That startling shout signaled the start of multiple activities which were *de riguer* in a Brothers' community.

Director. Term of respect applied to the officially appointed head of a Brothers' community and/or house.

District. An administrative geographical area, also referred to as a Province; under the jurisdiction of a District Visitor or a Province Provincial, used interchangeably in the United States.

General Chapter. An assembly convoked every seven years nowadays, to set out the main guidelines for future action in the Institute. Members are those by right of office, the General Council, and Brother delegates elected by the fellow members of the Institute.

FSC. Abbreviated Latin for the officially approved religious order name: Fratres Scholarum Christianarum, Brothers of the Christian Schools. In French, Freres des Ecoles Chretiennes. When in Rome: Fratelli Delle Scuole Cristiane. In English speaking parts of the world Christian Brothers are referred to as the De La Salle Brothers or La Salle Brothers

Institute. In the United States sometimes used as synonyms for religious Order, Society, Congregation. Officially Christian Brothers are an Institute.

Motherhouse. Casa Generalizia. The main headquarters where the government of the organization operates for the good of the worldwide Institute, usually where the Superior General and his

Council reside. During Pass Christian College days the main house was in France. Nowadays it is in Rome, Italy, along with most other religious Orders' Casa Generalizia.

Novitiate. A canonical twelve-month training program, the first official step in the formation of a Christian Brother.

Vows. Religious consecration in response to the call of the Holy Spirit. The Brothers of the Christian Schools take five vows: poverty, chastity, obedience, association for the service of the poor through education, and stability in the Institute.

Reddition. "Every week, on the most convenient day and hour, the Brother Director shall call the Brothers, in private, to receive their reddition on observance and employment, and at the same time to give them all the counsels which he judges useful in view of their spiritual advancement. He shall always be at the service of those who, at this or any other time, wish to have a private talk with him, and he shall, with great charity, give them advice and encouragement. The Brother Director shall strictly conform to the Canonical prescriptions in everything concerning these communications" (*Rule of Government*, 1947 edition, p. 132).

Saint John Baptist de La Salle, (1651–1719). The Founder of the Institute of the Brothers of the Christian Schools, a French priest who initiated many improvements in education, and whose influence has spread throughout the world. Canonized a Saint in 1900. Designated as the Patron of All Teachers by the Catholic Church.

AUTHOR'S NOTE

The story of Pass Christian College has been a mystery to Christian Brothers for over 125 years. The account presented here is as accurate as we were able to make it. That's why, as often as possible, the contemporary religious name is given along with the baptismal name and birth and death dates of the Pass Brothers we could trace. Brothers who withdrew from the religious life in those days did not ordinarily leave a forwarding address and are, therefore, often lost to our files. Research into the Pass Christian College documents led to census records, microfilm copies of newspapers, endless e-mails, faxes, private papers, correspondence, formal documents and hand-written historical accounts. Contradictions and uncertainties are inevitable, as for example in family names, Frase/Freeze, Mentz/Meutz, Cummins/Cummings, etc., and in community names: Anthemian, Geoffrey, (Battersby, *Maurelian)*, versus Anthimian and Geffrey, (Gilmartin, *In Your Charity).*

I am grateful to my confrere and friend Brother Dan Susek, FSC, for the enthusiasm and knowledge he brought to the fine points of research techniques and editorial expertise, and for the tour he arranged of the Pass region. Dan's life is devoted to teaching and research. He grasped the significance of the Pass in the history of the Institute fully and completely and worked closely with me all the way. Gulf Coast historians Edmond Boudreaux and Dan Ellis found references we had no idea existed and were generous with their scholarship, time, and remarkable talent. I am greatly indebted to the Mississippi Coast Historical & Genealogical Society. The hospitality of the Biloxi and Pass Christian librarians is very much appreciated.

It was especially important to me to reproduce the College engraving, maps, catalog, music cover, photos, and signatures, to make the College come alive and reflect life in the 1860s. When this inquiry began, it was not immediately obvious that we would be writing psychological diagnoses of the main players. But, as every reader knows, it is quite impossible to write history without biography. We will always need as many eyewitnesses as we can get, and in this history we have had several keen observers. Call it historiography or biohistory. The College story had to be about individual Brothers.

It is a pleasure to acknowledge help from many Christian Brother confreres. Creating a project like this requires a good deal of computer expertise and Brothers John McGoldrick, Jerome Wegener and Matthew Smith are famous teachers. Archivists Brothers Robert Werle, Andre Rocher, Luke Salm, Alan Driver, and Leo Harvey were indispensable. Brother Thomas Johnson, FSC, Visitor, signed off on the project as soon as he heard about it, and I am grateful for his confidence. The Lambert Hall Directors, Brothers Edward Salgado, Louis Althaus and Chris Englert sponsored basic research. Other C.B.U. helpers were Brother Chuck Gregor, Jane Murphy, Cory Dugan, and especially Mary Cargill and Brother Stanislaus Sobcyzk, President of Christian Brothers University. Billy Bourdin, Audrey Jarreau, and Sally Bishop James of Pass Christian, Rodney Clare of Duke University, David Peter Coppen of the Eastman School of Music, Pamela D. Arceneaux of The Historic New Orleans Collection, Murella Powell, curator of the M. J. Stevens Collection in Biloxi, the staff of the George F. DeVine Music Library at the University of Tennessee, Knoxville, and Harry Joachim, executive Director of the Biloxi Chamber of Commerce, were cordial with their time and talent. A special thanks to Patti Reick of Saint Mary's Press. I am grateful to all of these generous people for sharing their wisdom with me. Memorial Day, 2000

ABOUT THE AUTHOR

Brother Justin Lucian, FSC, has been a Christian Brother for over fifty years and has been a psychology teacher/counselor in the U.S. and in the Philippines. Nowadays his time is spent in studying and teaching about reptiles at the Memphis zoo and in reading and writing history. He is *professor emeritus* of Christian Brothers University, Memphis, Tennessee.

ILLUSTRATIONS

1. Welcome to Pass Christian, p. 13
2. The Parish of St. Paul's: Map, p. 23
3. Pass Christian Roadside Marker, p. 25
4. St. Paul's Church: Photograph, p. 32
5. Map of Pass Christian, p. 39
6. The Drawing of Pass Christian College, p. 41
7. Sheet Music Cover: The College Bells," p. 49
8. Catalog Cover, p. 70
9. Irving Literary Society Minutes, p. 79
10. Brother John's Letter, p. 120
11. Brother Maurelian's Letter, p. 163
12. Grave Marker, Left Side, p. 150
13. Grave Marker, Right Side, p. 151
14. St. Paul's Parish Cemetery, p. 153
15. View of the Gulf "from the front of the College," p. 158

INDEX

Aedes aegypti, 88
Arcvhivists, 10, 150, 196
Archdioceses, 25, 32
Arpent, 36, 191

Band, 24, 28, 42, 44, 45, 48, 52, 64, 66, 81, 85, 159
Baseball, 15, 48, 71, 159
Bayersdorffer, Prof. Leonhardt, 40, 44, 54, 66, 74
Bayou Portage, 149
Biloxi Bay, 14
Biloxi Lighthouse, 34
Biloxi Native Americans, 14
Board of Trustees of 1875, 105
Boudreaux, Edmond, 9–11, 195
Brother Assistants, 177, 191
Brother Superiors General, 145, 191

Brothers:
- Angelus Gabriel, 29, 89, 115, 185
- Anthimian, (Damnon, Jean), 104
- Battersby, W. J., 36, 89, 101, 186
- Cadoc (Frieschi, Antoine), 105
- Denys (Murphy, Thomas), 35, 54, 105
- Edward (Regaud, Narcisse), 102–3, 126
- Eliphus Victor (Sullivan, Myles), 153, 183
- Ezechial (Parent, Georges), 88
- Facile (Rabut, Antoine), 69, 71, 96, 98, 103
- Gabriel Marie, Superior General, 146
- Gelisaire (Guyot, John Baptiste), 88, 143
- Geoffrey, 103, 104
- Gerardus (Dwyer, William), 94, 114
- Hilary, 43, 54
- Hugh of Mary (Reade, James), 88
- Isaiah (Rousseau, Hilary J.), 10; 16; 22; the President, 35–37; 52–54; 93–98, 113, 118, 159, 165–67, 185; Isaiah's departure, 99–101, 106; Isaiah's Graduation Address, 168
- Joakim of Jesus (Condon, William), 88
- John the Baptiste (DuFresne, Toussaint), 9, 52, 54, 69, 89, 105, 111, 117–120, 127, 144, 160, 183
- Joseph, Superior General, 132, 177
- Justin, 56, 133, 138, 145–149
- Leo O'Donnell, 153

Leonidian (Kilkenny, John), 35, 54, 63, 69, 73–78, 82, 83, 104 110, 160
Leopold Julian, 153, 183
Lucentius Roger, 153
Maurelian (Sheel, George V.), 37, 42, 51–57, 76, 89–95, 100, 103, 113–15, 160, 163, 184; Isaiah and Maurelian, 97, 98–102, 106; Maurelian negotiates to re–open PCC, 132–149
Oliver, 57
Patrick (Murphy, John Patrick), 56, 97, 111, 121–126, 129, 130–132
Paulian, 126, 133, 139, 145–47, 149, 183
Piperion (Audibert, Francois), 88
Quintinian, 139, 144, 146, 147
Stephen of Jesus (Damase Gosselin), 104, 105, 107–111, 113, 118, 128, 132, 160, 183
Brothers of the Sacred Heart, 129, 143, 144
Brothers' Boys, 54–85
Butler, Gen. Benjamin, 26, 27

Camelia, 35, 164
Camille, 33, 187
Casa Generalizia, 55, 192
Catalogue, 60, 63; curriculum, 60–62; catalogue cover, 70; prospectus, 50–51; terms, 61
Catholics, 17, 25, 32, 33, 92, 135, 142, 147, 150
Cemetery, 149–155
Census, 17, 55, 109, 189
Certificates, 46
Chapel, 42, 137
Chaplain, 137–142
Christian Brothers Today, 175–177
Civil War, 15
Classics, 54, 56, 146, 149
Cloches, Les, 49, 53
College Bells, 49, 50
College Faculty; 1866, 53; 1867, 54; 1870, 55; 1873, 69
College Grounds, 32–53
Colquhoun, Mrs. R. M., 89
Commencement; 1870 (first), 64–66; 1872 (third), 67–68; 1873 (fourth), 71
Compass Coordinates, 36
Confederacy, 15, 16, 25, 90
Corporation, Original Members, 37
Coutumier, 96, 191
Critic, The, 74–78
Cupola/Bell Tower, 51

Davis, Jefferson, 17, 68
Debating, 78–80
Deep South, 11, 14, 18, 28, 56, 102, 116, 152, 158, 179
De La Salle, St. John Baptist, 45, 46, 55, 188, 193
Director, 192
District, 192
Dixie, 16, 28
Dormitory, 43

Elder, Bishop William Henry, 31, 99–101, 160, 184
Ellis, Dan, 10, 116, 187, 195
Exercises, 83, 85, 97, 144, 145

Farmers, 36
Farragut, Admiral, 90
Federal, 26, 27, 90
Fines, 84
Finlay, Juan, 86
Foote, Shelby, 64
French, 9, 13–15, 18, 36, 51, 55, 56, 103, 107, 121, 154
Friends of Maurelian, 106, 160

Garden, 32, 56, 118, 119
Gibbons, James Cardinal, 113
Gibbons, John, 112
Grunewald, Louis, 50, 111
Gulf Coast, 13–19

Harrison County, 17, 37, 41, 55, 187
Henderson, John, 107–112, 123, 160
Heslin, Bishop Thomas, 133–139, 160, 184
Hotel, 7, 18, 20, 53

Immigrants, 32, 33
Infirmary, 42
Irving Literary Society, 52, 73–83

Kitchen, 43

L'Adnier, Christian, 24
Lampoon, 81
Library, 42
Lincoln, Abraham, 27
Lincolnites, 25

Magnolia, 17, 22, 24, 34, 188
McGraw, 20
Mentz, Philip, 115, 163
Mercy, Sisters of, 32, 47, 85, 121, 129, 144, 145, 186
Minutes, 73, 79, 185
Mississippi, 7; icons, 179
Mississippi Coast Historical & Genealogical Society, 8, 195
Mobile, 47, 68, 110, 114
Montgomery, R. H., 19
Mrack, Bishop Ignatius, 101
Music, 40–42, 44, 48, 49

Natchez, 30, 45, 99, 133, 138, 144, 152
Native Americans, 13, 14
Necrological Notice, 55, 104
New Orleans, 30, 36, 47
New Orleans Schools, 56, 105, 114, 175–176
Newspapers, 111
Nichols, T. L., 28, 188

Ocean Springs, 7, 14
Old Boys, The, 114, 115, 164, 169–174
Orr, J. W., 50, 60

Pascagoula, 7, 14, 25, 27
Pass Christian, significant events, 127–128
Penmanship, 63
Pensees, 117–118
Preparatory, 40, 63

Priests:
Elder, Bishop William Henry, 20, 31, 33, 45, 98, 99, 100, 104

Heslin, Bishop Thomas, 133–143
Bane, Rev. F. J., 129–131, 183
Bordenave, Rev. Father, 14
Buteux, Rev. Louis, 30
Georget, Rev. Henry, 31, 33, 111, 114, 144, 145, 160
Guerard, Rev. Antoine, 31, 149
Guinand, Rev. Symphorian, 30
Kenny, Rev. J., 131, 184
McGlade, Rev. J. P., 153
Pont, Rev. Francis, 31, 33, 42, 149
Ryan, Rev. Joseph, 68, 110
Princeton, 20
Property, 53
Provincial, 102, 103, 132, 133, 134, 138, 145
Public Performance, Public-Enterainment, 80, 81, 82

Reed, Walter, 88
Reddition, 193
Rezek, Ivan, 101, 102, 189
Rome, Italy, 176–177
Rule of the Brothers, 45, 55, 119, 138, 146, 159, 186

Scenic Drive, 21, 24, 26
Sipp, Rodolpho, 54, 111
St. John the Baptist School, 47
St. Joseph School, 47
St. Louis, Missouri, 56, 60, 110, 132, 133
St. Mary's College, 19, 32, 35, 47, 56, 89, 98, 104, 118, 164
St. Patrick School, 47
St. Paul's Parish, 25, 32, 45, 111, 129, 130, 145, 149, 153
St. Vincent Academy, 47
Servants, 56
Steamboat, 35
Stevens Collection, 196
Study Hall, 38
Sorti, 54, 56, 91
Superior, Religious, 97, 102, 104, 111, 134, 145, 177, 191

Texas, 18

Viator, 50
Visitor, *Visiteur*, 52, 126, 132, 133

Wehrmann, Mme., 50
Wharf, 51

Yacht Club, 19, 25
Yellow Fever, 31, 54, 56, 87, 88, 90, 91, 93, 97, 115, 116, 132, 153, 185
Yahaws, 48
Young Athletes, 72

SIGNUM FIDEI

HANCOCK COUNTY LIBRARY SYSTEM
HDQTRS: CITY - COUNTY PUBLIC LIBRARY
312 HIGHWAY 90
BAY ST. LOUIS, MS 39520-3585

Your library
is always open @

www.hancocklibraries.info

Hancock County
Library System
Reaching New Heights

HANCOCK COUNTY LIBRARY SYSTEM
HDQTRS: CITY - COUNTY PUBLIC LIBRARY
312 HIGHWAY 90
BAY ST. LOUIS, MS 39520-3595

$16.00
ISBN 0-9703850-0-5